E Carey Esq

WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. I.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, JULY 20, 1824. [NO. 15.

SOCIAL PRAYER.

Few subjects of equal importance, are so difficult to be discussed with propriety, as the one which relates to the manner of conducting social prayer. When a worm of the dust is engaged in supplicating pardon and salvation before the great Arbiter of the Universe, he has doubtless something to do, infinitely more important, than to attend to the adjustment of exterior circumstances. His mind should, as far as possible, be abstracted from these, and fixed with intenseness on the great and solemn business before him. This circumstance precludes the propriety of minute criticism; and the most that can therefore be done is, to prevent the formation of habits that are decidedly improper; to check the growth of them when formed, and to lay down some few and simple principles which seem necessary to be observed by all those who would lead the devotions of others in an edifying and acceptable manner. Nor is this by any means, a trifling task. The extreme delicacy of the subject would still have prevented us from presenting it to our readers, had we not fortunately cast our eyes on one of Mr. Newton's letters, which is entirely to our purpose. The following extracts, which comprise nearly the whole of it, are every way worthy of perusal.

"It is much to be desired that our hearts might be so affected with a sense of divine things, and so closely engaged when we are worshipping God, that it might not be in the power of little circumstances to interrupt and perplex us, and to make us think the service wearisome, and the time which we employ in it tedious. But as our infirmities are many and great, and the enemy of our souls is watchful to discompose us, if care is not taken by those who lead in social prayer, the exercise which is approved by the judgment, may become a burden, and an occasion of sin. Complaints of this kind are frequent, and might, perhaps, be easily rectified if the persons chiefly concerned were spoken to in love."

"The chief fault of some good prayers is, that they are too long. This is frequently owing to an unnecessary enlargement upon every circumstance that offers, as well as to the repetition of the same things. If we have been copious in pleading for spiritual blessings, it may be best to be brief and summary in the article of intercession for others; or if the frame of our spirits, or the circumstances of our affairs, lead us to be more large and particular in laying the cases of others before the Lord, respect should be had to this intention in the former part of the prayer. There are, doubtless, seasons when the Lord is pleased to favour those who pray with a peculiar liberty; they speak because they feel; they have a wrestling spirit, and hardly know how to leave off. When this is the case, they who join with them are seldom wearied, though the prayer should be protracted something beyond the usual limits. But I believe it sometimes happens, both in praying and in preaching, that we are apt to spin out our time to the greatest length, when we have in reality the least to say. Long prayers should, in general, be avoided, especially where several persons are to pray successively; or else even spiritual hearers will be unable to keep up their attention. And here I would just notice an impropriety we sometimes meet with, that when a person gives expectation that he is just going to conclude his prayer, something not thought of in its proper place occurring that instant to his mind, leads him as it were to begin again. But unless it is a matter of singular importance, it would be better omitted for that time.

"The prayers of some good men are more like preaching than praying. They rather express the Lord's mind to the people, than the desires of the people to the Lord. This can hardly be called prayer. Prayer should be sententious, and made up of breathings to the Lord, either of confession, petition, or praise. It should be not only scriptural and evangelical, but experimental; a simple & unstudied expression of the wants and feelings of the soul. It will be so if the heart is lively and affected in the duty; it must be so if the edification of others is the point in view."

"Again it is possible to learn to pray mechanically, and by rule; but it is hardly possible to do so with acceptance, and benefit to others. When several parts of invocation, adoration, confession, petition, &c. follow each other in a stated order, the hearer's mind generally goes before the speaker's voice, and we can form a tolerable conjecture what is to come next. On this account, we often find that unlettered people, who have had little or no help from books, or rather have not been fettered by them, can pray with an unction and savour in an unpremeditated way, while the prayers of persons of much superior abilities, perhaps even of ministers themselves, are, though accurate and regular, so dry and starched, that they afford little either of pleasure or profit to a spiritual mind. The spirit of prayer is the fruit and token of the spirit of adoption. The studied addresses with which some approach the throne of grace, remind us of a stranger's coming to a great man's door; he knocks and waits, and sends his name, and goes through a course of ceremony, before he gains admittance; while a child of the family uses no ceremony at all, but enters freely, when he pleases, because he knows he is at home. It is true, we ought always to draw near the Lord with great humiliation of spirit, and a sense of our unworthiness. But this spirit is not always best expressed or promoted by a pompous enumeration of the names and titles of the God with whom we have to do; or by fixing in our minds beforehand the exact order in which we propose to arrange the several parts of our prayer. Some attention to method may be proper, for the prevention of repetitions; and plain people may be a little defective in it sometimes; but this defect will not be half so tiresome and disagreeable as a studied and artificial exactness.

"Many, perhaps most people who pray in public, have some favourite word or expression which recurs too often in their prayers, and is frequently used as a mere expletive, having no necessary connexion with the sense of what they are speaking. The most disagreeable of these is, when the name of the blessed God, with the addition of perhaps one or more epithets, as, *Great*, *Glorious*, *Holy*, *Almighty*, &c. is introduced so often, and with out necessity, as seems neither to indicate a due reverence in the person who uses it, nor suited to excite reverence in those who hear. I will not say that this is taking the name of God in vain, in the usual sense of the phrase: it is however, a great impropriety, and should be guarded against."

"Very loud speaking is a fault, when the size of the place, and the number of hearers, do not render it necessary. The end of speaking is to be heard; and when that end is attained, a greater elevation of the voice is frequently hurtful to the speaker, and is more likely to confuse a hearer than to fix his attention. I do not deny but allowance must be made for constitution, and the warmth of the passions, which dispose some persons to speak louder than others. Yet such will do well to restrain themselves as much as they can. It may seem, indeed, to indicate great earnestness, and that the heart is much affected; yet it is often but false fire. It may be thought speaking with power; but a person who is favoured with the Lord's presence may pray with power in a moderate voice; and there may be very little power of the spirit, though the voice should be heard in the street and neighbourhood.

"The other extreme of speaking too low is not so frequent, but if we are not heard, we might as well altogether hold our peace. It exhausts the spirits, and wearies the attention, to be listening, for a length of time, to a very low voice."

"The tone of the voice is likewise to be regarded. Some have a tone in prayer, so very different from their usual way of speaking, that their nearest friends, if not accustomed to them, could hardly know them by their voice. Sometimes the tone is changed, perhaps more than once, so that if our eyes did not give us more certain information than our ears, we might think two or three persons had been speaking by turns. It is a pity that when we approve what is spoken, we should be so easily disconcerted by an awkwardness of delivery; yet so it often is, and probably so it will be, in the present weak and imperfect state of human nature. It is more to be lamented than wondered at, that sincere Christians are sometimes forced to confess, 'he is a good man, and his prayers, as to their substance, are spiritual and judicious; but there is something so displeasing in his manner, that I am always uneasy when I hear him.'

"Contrary to this, and still more offensive, is a custom that some have of talking to the Lord in prayer. It is their natural voice indeed; but it is that expression of it which they use upon the most familiar and trivial occasions. The human voice is capable of so many inflexions and variations that it can adapt itself to the different sensations of our mind, as joy, sorrow, fear, desire, &c. If a man was pleading for his life, or expressing his thanks to the king for a pardon, common sense and decency would teach him a suitableness of manner; and any one who could not understand his language, might know by the sound of his words that he was not making a bargain, or telling a story.—How much more, when we speak to the King of Kings, should the consideration of his glory, and our own vileness, and of the important concerns we are engaged in before him, impress us with an air of seriousness and reverence, and prevent us from speaking to him as if he was altogether such a one as ourselves? The liberty to which we are called by the Gospel, does not at all encourage such a pertness and familiarity as would be unbecoming to use toward a fellow worm who was a little advanced above us in worldly dignity."

SECOND REPORT

Of the United Domestic Missionary Society, submitted by the Executive Committee at the Anniversary Meeting, May 14th, 1824.

We feel a peculiar pleasure in addressing our readers, whenever it becomes our duty to present before them the subject of Domestic Missions. Foreign Missions are indeed inconceivably important, and the field for them is immense. Yet this does not lessen the importance of Domestic Missions. Our beneficent Creator has given to us, first the care and management of ourselves, next, the support and protection of our families and kindred, and after this, to distribute as we are able, to the destitute of our neighbourhood, and of our own and of foreign countries.—It is true that the requirement to love our neighbour as ourselves, extends to the whole of the world's population: Yet, in the present system of things, *all* are not to be considered as neighbours in the *same special sense*. Some are more immediately committed to our care than others; and it is this consideration which gives to Domestic Missions their peculiar claim; and whoever has taken the least pains to survey the numerous and extensive fields of labour, that are yearly increasing in number and magnitude among us, will readily perceive, that the objects of the Society, whose Report is now before us, are well worthy of the prayers and exertions of Christians throughout our beloved country.

The plan originally contemplated by the Society, was, to establish auxiliaries throughout the United States, retaining the centre of operations in the City of New-York. The commissions which have already been issued, amount to seventy-eight.

"Of these Missionaries say the Directors, 10 are located in the city of N. York, and the country in its vicinity—13 are in the neighbourhood of the line of the river Hudson—36 are west of that line—7 are under the care of the Utra agency—4 under the care of the Union Society—5 under the care of the Cooperstown agency—00 under the care of the Geneva agency—1 in Lower Canada—1 is settled in Providence, Rhode-Island—2 in New-Jersey—4 in Pennsylvania—1 in Ohio—1 in Missouri."

The sum paid to each missionary, is made to depend on circumstances. Some assistance is, for the most part, furnished at the place of location, and the society pay the smallest additional sum that will be adequate to a bare support. In this way, new societies are forming and old ones gradually building up and strengthening. The Report mentions a number of instances, where the Missionaries have been regularly settled, and the society freed from any further expense: The Missionaries have been further instrumental in gathering churches and congregations, and erecting convenient houses of worship; and in some few places, establishing auxiliary societies. An ingathering of souls has also been witnessed in several places; and this circumstance alone, is more than sufficient to reward all the efforts that are making by the society.

Such is the design, and such are some of the salutary operations of the institution, which calls upon us for co-operation. The annual expenses of the society now, scarcely amount to more than six thousand dollars. But many applications of a most urgent kind, still remain unanswered for want of funds.

"There is scarcely a meeting of the Executive Committee, at which they are not forced to dismiss some urgent petition, when only a grant of 100 or $150, might locate the gospel in a growing neighbourhood, and secure it the means of access to thousands."

The more general views and operations of the society, may be learned from the following extracts from the Report.

"It will be difficult to impress upon the minds of those who are not already in some measure acquainted with the fact, an idea of the fearful obstacle which has been thrown in the way of the progress of the gospel, by the countenance which the system of itinerancy has obtained from the devout and zealous in our land. The ignorance, and in a few instances even the immorality of some who have dared to assume the guise of ministers of Christ, and thus fit themselves for the deepest perdition which the next world contains—have created prejudices against ministers and their message, which nothing can eradicate but the permanent system we would introduce. We are happy to report, this year, that this effect has followed in many cases. The missionary must locate himself, he must be known, he must be tried, he must win his way to general confidence—he does not deserve it if he cannot gain it; but once thus established, his light enlarges; he is no longer a lamp in a dark place; he becomes a star, and a little sun, in the region where the forest trees are falling on every side, and the daylight of knowledge is exchanged for the darkness of atheism."

"Nothing, also, but the system of our Society can cure the wide-spread evils of Sectarianism, with which it is vain to deny our land is infested. Your Committee make no pretensions to that excessive liberality which looks upon all sects as equally right—they are also far from that narrow-minded bigotry which asserts that all but our own are in all things wrong—with that rational preference for their own peculiar views of the Gospel, which is the right of those who can give a reason of the faith that is in them—they know that in essential views they accord with some other denominations of Christians, and they are glad when any of these locate themselves in a village, and fasten down their battering engines, and attack the strong works of sin. But they do deprecate that migratory species of warfare which scours the whole country, and gets a half dozen followers in each town, and leaves its force divided between some three or four sects, who apprehend alike the essential points of saving doctrine."

"The evil grows out of our invaluable privilege of freedom in religion. But as all that is good, is by man readily perverted to the least wholesome ends, it is the aim of our Society, and the object we are happy to report, which we have attained in many instances in the last year, to beat down small as the dust those mountains of separation which man's sin and Satan's craft have created—the fire and the hammer, which are the word of God, have done it—sects have united to forward the coming of the kingdom of heaven, and in the view of having a permanent minister of the sanctuary, they have come together to draw wood to build a house to the Lord, and to say of the topmost rafter when it was raised—"grace grace, unto it."

"Peter, John, and James, abode chiefly at Jerusalem; at a time when the whole world was to be evangelized—there were "certain prophets and teachers" in the Church at Antioch—Paul ceased not for *three years* to warn the people of Ephesus, and thus it becomes apparent that their system was, to hold fast to the spot where Providence opened a door, and by persevering exhortation and prayer, to try the power of their spiritual weapons: they never gave over in despair, for God was their strength; they never confessed, by flight, that the grace of God in them could not subdue the principalities of darkness; they left not ground which they had indented with their knees, and watered with their tears, till they founded a church there on the rock of salvation; and so they erected their chain of posts from Jerusalem to Byzantium, and from Byzantium to Rome; and so they brought the knowledge of God even into Cæsar's Palace. They ever planted ministers as they advanced, and the ordinances of Christ, and taught men *"to do all," whatsoever he commanded.* The popular mode, on the contrary, criminally separates what God has joined, the ordinances of the Church from a preached gospel—it asserts that preaching is enough, and the sacraments comparatively unimportant; and leaves to disuse and disrepute, those glorious and sanctifying institutions, which it will fare ill with any man to have the Lord come and find him willingly without."

"We ever observe, that of all heathen, the white one who has reverted into savageism from aversion to better training and example, is the worst; and we ask assistance in our arduous effort to send messengers of truth to and fro, that knowledge may be advanced."

"All the world, in the amazing missionary excitement which has roused the churches of each hemisphere, is on the look-out for a field of enterprise. We cannot expect, indeed we would not endure that they should count us heathen, and send their ministers hither. Let us, then, do that for ourselves which we will not have others do for us. Your Committee are far from pleading the cause of domestic missions in opposition to that of foreign missions—we believe that the causes are indissolubly united—we expect little help from those who do not feel this—we believe that the missionaries who go out from us to distant lands, excite others, perhaps less enterprising, to labour nearer home. But we ask, how are foreign missions to be supplied with preachers, without such revivals of religion as we hope for from the labours of our home-preachers? How are they to be sustained unless we keep up life at the heart, which may send its vivifying fluids to the remotest extremities? The order of nature, and charity, and of God, is to supply our own wants, to provide for those of our household, and to cherish the stranger. We begin wrong when we commence with the outermost circle—we do wrong when we confine ourselves to the innermost ring—*all* our wants are not to be provided for before we pity and aid the stranger—the stranger is not to have the provision before the children are fled. Here is to be the operation of an enlightened judgment and sensitive conscience, and a philanthropy truly Christian. In the things of religion, the apostles and all their successors, have always pressed the entreaty that charity might begin at home—that men would first pity their own souls—then that parents would pity the souls of their children, and children pray for their parents—then the families should assemble, and villages unite in public expressions of love to God. So it shall be when "the wilderness, and the cities thereof, lift up their voice, the villages that Kedar doth inhabit, and the inhabitants of the rock sing, and they shout from the top of the mountains," and "from one new moon to another, and from one Sabbath to another, all flesh shall come to worship before the Lord."

"It remains for your Committee to repeat what was reported last year, that the want of suitable missionaries is as great as the claims of our people are pressing. They hope, therefore, that the patrons of this Society will not fail also to aid the various institutions in our land, whose object is to prepare pious youth for the gospel ministry.—These Education Societies are a chief ornament in the crown of the church's glory; and by their help it is that the high places of wickedness are to come down. They provide for us the instruments which we trust the Lord hath afore provided for them and us—for the edifying of saints and the conversion of sinners. The need of such instruments already mounts up to hundreds for each state in our Union—they are counted by thousands when we survey the extended desolations."

"The encouragements for young men to settle in our western towns, deserve a sentence of remark. In their growth, the minister grows also; in their strength, he strengthens—he becomes the column for support and ornament to all the literary, moral, and religious institutions of the vicinity fast peopling, and he gains a present reward in his happy establishment and increasing respectability, as well as lays up, if he be pious and zealous, a reward which the Lord will keep for him unto the day of his coming."

SUNDAY SCHOOL ANECDOTES.

"Fearing," says a teacher of one of the Methodist Sunday schools, "that a peculiar circumstance would part me from my children, one Sunday, looking on my boys, and much cast down from the prospect before me, I called two or three of the boys to me, to whom I thus spoke: "Children, feeling inclined to give up teaching you, and at the same time feeling backward to do so, I promise a reward to the boy who shall bring me next Sunday the most applicable passage of Scripture that will fix my mind, and settle my indecision. The following Lord's-day, a lad about the age of twelve presented me with those most appropriate passages, in John xxi. 15, 16, 17. "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord, thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Some time since, an old man entered a Sunday school with a little boy in his hand, and said to the director, that "he had come to enter his boy in the Sunday school, as his little girl, who was now attending it, had received so much benefit. Before she came to the Sunday school, she was a very wicked girl, but now she was an altered creature, and had become so very religious, that her pious example had induced her mother, who had before that time been a very indifferent character, to leave off her sinful practices, and flee from the wrath to come." "So sir," continued the old man, "you have, under the blessing of God, been the means of converting my girl; and she has been instrumental in converting her mother, and now we enjoy heaven upon earth. Accept my last thanks," continued he, "and may the Lord reward you all, by giving you his best, best blessings." He added, "that while the Lord spared him, he would ever feel grateful to God for the blessings, which, by means of the Sunday school, had been poured down upon his family."

OLD SELECTIONS.

THE CHRISTIAN HOPE.

Let the christian's cross be as heavy as it will, he has a crown of pardon and life to put against it in the balance of the promises. Standing on the rock of the divine promises, he can say—"Heaven is mine; and there are my God, my Father, my Redeemer, my Comforter, my kindred, and the friends of my youth. Though I must pass through a vale of tears, and through the dark valley of death, yet how reviving is it to know, that I am now in the way that leads to that blessed kingdom, where every tear shall be wiped away, and where the heart shall be gladdened with the light of eternity, and with the fulness of joy.

DEATH-BED REPENTANCE.

Is that a proper time to begin to live, when death is staring us in the face, and the soul is setting out for eternity? Is that a proper season for the recollection of our past actions, when we have hardly any knowledge of our present ones? Father of mercies! preserve me from these fatal mistakes.—Teach me to give thee my early and vigourous years for thy service; the bloom of my youth, and the first fruits of my health.

THE KING OF TERRORS.

It is guilt that sharpens the spear of the king of terrors. How shall guilty and self-condemned creatures appear before Him, in whose sight the heavens are not clean, and who chargeth his angels with folly? We can, therefore, have victory over sin and death, only through Jesus Christ our Lord.

CONTEMPLATION.

As the eagle in her ascent fastens her eye on the radiant beams of the sun, so pious contemplation is always looking at the glorious beams of the Sun of Righteousness; and is still conversant about the high and profitable things of salvation.

ACCIDENTS.

The great and the little have the same accidents, the same troubles, the same passions. But the former are at the top of the wheel, and the latter near its centre, and therefore are less agitated by the same degree of motion.

CONFINEMENT FROM WORSHIP.

If we cannot go to the house of the Lord, we may, by faith, go to the Lord of the house, and in him we shall be happy.

AN ACCOUNT OF DAME CROSS.

By the late Rev. John Newton, in a Letter to a Friend.

Dame Cross was an old woman, who lived upon Wavertree Green, near Liverpool. She was a person of natural good sense and reflection, and had an agreeable address:—Though very poor when I knew her, and I believe, through her whole life, hers was a dignified and respectful poverty.

Under the first impression of serious thoughts, she set out upon a laudable plan of aiming *to please God*. But she soon found that she could not even please *herself*. This startled her. She considered, "I am certainly sufficiently partial in my own favour, and if I cannot please myself, how can I expect to please the holy and heart-searching God, who sees me as I really am, and, doubtless, notices much more evil in me than I am able to perceive." This reflection threw her into great distress. But that excellent work, THERON and ASPASIO, came into her way, and afforded her a key to the Bible. She well knew the great and leading truths of the Gospel; but, I believe, she never once *heard* the Gospel in her life, except what she might hear from me, in our family worship, during a week she was at my house. I was then obliged to be cautious, lest she should be starved; for if, at meal time, I spoke of the Lord Jesus, his love to sinners, his sufferings, his glory, or the like, she usually burst into tears and could eat no more.

A relation offered to settle ten pounds a year upon her during *his* life. She said, if he could settle it for *her own* life she would accept it; but such an addition, for a time, would probably add to the number of her wants, and then, if he died first, she should be worse off than before. Upon this principle she declined his offer.

She kept a little school—The parents of the children were mostly as poor as herself; and not being able or willing to pay longer, took the children away. She went round the neighbourhood to them and said, "I shall be glad if you can pay me, because I am poor, but whether you pay me or not, do let your children come to me; perhaps something I say may be useful to them when I am dead."

One morning I found her at breakfast, upon dry bread and a little tea. I said "Dame, do not you like butter?" She answered, "Yes, I like butter, but it is very dear and I cannot afford it; but *my Lord*," (so she usually spoke of the Saviour,) "takes care that I should have bread: it is enough, and I thank him for it."

Once when I called, she had a good many fowls and chickens about her. I said, "Dame, are these all yours?" "Not one of them, Sir, they belong to one of my neighbours; but I save my crumbs and scraps for them, and they come to my door. I love to feed them for the sake of Him who made them." I asked her, "Are you not uneasy at being alone, now you are so old? (she was above four score.) Suppose you should be taken ill in the night, you have nobody to help you." She replied, "Do you think my Lord does not know that I am an old woman, and live by myself? I am not uneasy, I believe he will take care of me."—She once said to me, "I believe, my Lord will not permit me to die for want of food; but if such should be his pleasure, I hope I am willing: - Perhaps I should not find that so painful a death as many rich people feel, who live in great plenty:—I am in his hands and he will do right." These were her last words or to the same purport.

There were several respectable families in the neighbourhood, and they often sent her a plate of victuals. At last two ladies called on her, and said that they and some of their acquaintance had agreed to make her as easy as possible for her few remaining days, and asked her how much a year she would have. She said, "I am old, and live quite by myself; but I believe I can get a room in a house not far off: if you will pay the rent of the room and allow me five pounds a year, it will be enough." They offered to double it, but she declined. I knew both the ladies, and have no doubt but that if she had asked for thirty pounds a year she might have had it.

She did not live long after her removal to her new lodging. She went to bed one night as well as usual, and was found dead in the morning. She seemed to have died in her sleep, for there was no appearance of any struggle, nor was any feature in her countenance ruffled. Thus she died *alone* at last:—For though there were several people in the house willing and ready to assist her, she needed no help from them!—Her Lord cared for her.

RESIGNATION ILLUSTRATED.

The following interesting article, from the Boston Telegraph was originally designed as a continuation of the "PIOUS MILLER," which was presented to our readers in a former number of the Recorder. Such practical illustrations of the christian virtues, will often be read with avidity, where even the most animated discussions would be passed over as dry and uninteresting.

The same good man, whose piety shone so attractively, amid the wildness of the Green Mountains, as to constrain even the unsanctified to acknowledge the loveliness of the religion of Jesus;—This man was now to pass through a scene of deep affliction. He had a daughter—an *only* daughter, as I now recollect—whose mind, like the scenery around her, was romantick and inclined to pensiveness. He loved her with a father's tenderness; and seemed always to feel a kind of resigned distress, lest that interesting and lovely child should fail at last of heaven, with all its unspeakable joys. Such a charmer would not long escape the notice of those who hoped for happiness in life. She was soon affianced and married to a young gentleman of respectable connexions and standing in society,—but far below her in point of real excellence. They, however, were mutually happy in each others society and friendship. Yet with a desire as natural as it is unaccountable, they cast their eyes onward and seemed to see in the delightful prospect luxuriant fields and flowery paths, and beautiful habitations.

But he who seeth not as man seeth, had otherwise determined. This mountain flowret was doomed to wither and die. Scarcely had one fleeting year dispensed its blessings, when a fever seized on her delicate frame, and she gradually sunk under its burnings. With her husband and father it was now a time of deep and indescribable interest. The former loved her for her gentleness, and endearing mental qualities, and wept at the bare thought of bidding a last adieu to all he held dear on earth.—Her father too, well knew how to admire the exercise of virtuous affections. A thousand nameless endearments seemed to have entwined his very existence with her own. But what threw a hallowed pensiveness over the scene, was, that she had been the child of his prayers. He had carried her in his arms before the baptismal altar, and there given her away to God. Often in the darkness and solitude of night, he had knelt before the eternal throne, and commended her to the blessed Jesus.—How could he now see her laid in the grave without hope in his atoning blood! How could he look upon her cold, lifeless clay, when the spirit that animated it was in a world of despair! "Poor man!" said many a heart, "he cannot survive if she dies thus,—so clear and intense is his vision of eternal things."—Meanwhile the fatal disease was gaining ground;—She saw she was going;—not without serious alarm, but with no hope! Many a time, when her kind father bent over her bed side with the voice of affectionate entreaty, and a countenance struggling between the emotions of anxiety and resignation, she would look on him, with a despairing eye, and say that his instructions were all in vain,—her harvest was past, her summer was ended, and she was not saved! Then the broken hearted miller would go away, and commune alone with God; till every tear was dry, and every tumultuous feeling hushed in the sublime contemplation, that "the Lord God omnipotent reigneth.

The sad, the melancholy day at last came. The lovely green that spread its mantle around the secluded habitation, seemed now to be tinged with sorrow.—The bereaved husband, with a broken heart, bedewed the cold clay with many tears.—Other relatives and friends sat weeping around the loved remains of so dear an object;—it was verily a house of mourning. But amid this afflicted group stood the venerable father alternately raising his melting but tranquil eyes to heaven, and then casting them affectionately upon his departed child. No murmuring, no complaint, no inordinate sorrow. "The Lord gave," said he, "the Lord hath taken away, and blessed be the name of the Lord." He then kneeled down by the bed side, and poured forth his heart in fervent supplication to God, recounting his manifold mercies, and praying that this affliction, though for the present not joyous, but grievous, might work out for them all a far more exceeding and eternal weight of glory. It was affecting to hear such notes of thankfulness ascend from the abode of poverty and tears—while many—ah too many!—whose lives have been crowned with goodness, and upon whom every ray has beamed tranquility, never felt one emotion of gratitude to Him from whom all their blessings flow.

The morrow came. After the usual services at the afflicted dwelling, the funeral procession was formed, and as they began to move slowly onward, the heavy peals of a bell at no great distance, occasionally breaking the solemn stillness, fell upon my ear with a plaintiveness that I cannot describe.

They arrived at the grave. Around it all were quickly gathered, and the damp earth was closed over the remains of the miller's only daughter. The bereaved husband—oh! it would have pained your heart to witness his grief. Even now I seem to hear his stifled groans. Nor was the sorrow confined to himself. The big tear standing in the eye of many a hardy veteran, and the sobbing bosom of youth, bespoke but too plainly the silent agonies that lurked within.—During all this time the appearance of the father was most remarkable: Those who had known his affection for his daughter, now surrendered to the dust, were astonished at his unruffled serenity. He shed no tear, he raised no sigh. Every feature was softened into smiles: till, at length, with a countenance more heavenly than I ever witnessed, he uncovered his head, and addressed the assembly nearly as follows:—"My friends, you have known the love which bound my affections so closely to my child, now gone forever, and you wonder that I drop no tear upon her grave. But I *cannot* weep;—if I do, they *must be* tears of joy! The blessed Jesus has graciously vouchsafed to me this day such a glimpse of his glory, that my thoughts are swallowed up in him. It has been the happiest day of my life. Shall I, a poor worm, exalt myself against God? Blessed Jesus! I would commit my *all* to thee!" After discoursing for a considerable time, in such a strain as few on earth have ever heard, he retired from the grave, and was followed by the other mourners, and they by the spectators. Many, who attended this funeral, with a veneration bordering on superstition, believe to this day, that while the pious miller discoursed at the grave of his daughter, his face shone, like that of Moses, with a supernatural and heavenly lustre.

WANDERER.

REVIVALS.

Although it has ordinarily "pleased God by the foolishness of preaching to save them who believe," yet experience abundantly proves, that humbler endeavours for this purpose have not been made in vain. It is safe to believe that, by the smiles of Heaven upon the pious counsel and faithful warnings of parents and children, of brothers and friends, thousands have been convinced of sin, and turned from the power of it to the living God.

Private admonitions to sinners are not among the least successful means, of evincing the benevolent principles of pure and undefiled religion; of manifesting and increasing a tender concern for the salvation of ruined man; and of exhibiting a consistency of character, which the world connot but approve. Who, then, can doubt the propriety, or, should it not rather be said, the duty of Christians, thus to deal with their fellow men? For, when by the conduct of its professors, religion is made to appear, as it most eminently is, benevolent, the mouths of gainsayers are stopped; when the saints of the most High God, really feel a concern, to promote the everlasting interests of immortal souls, there is reason to believe that fervent and effectual prayer will be offered up to the Father of Mercies; that frequent devout supplications will ascend to the throne of grace, for the copious effusions of the Holy Ghost, without which, Paul may plant, and Apollos water, in vain. O, then, let the friends of the Redeemer, the friends of man, who, amid the light of this "day of wonders," "*sleep, as do others*," awake, and do, with their might, what their hands find to do.

Col. Star.

Extract of a Letter from the Rev. Josiah Hawes, dated Lyme, June 21, 1824, to his brother in Boston—communicated for the Boston Recorder.

Dear brother,—After a season of great moral darkness, continued for years, and increasing till it might be felt; God has at length appeared in the midst of us, and lifted upon us the light of his countenance.—About eight weeks since, this work commenced with power; and there are now between fifty and sixty, who indulge hopes that they have been made new creatures in Christ Jesus. Thirty-five are propounded to join the church the first Sabbath in July. We consider the revival as still progressing. There is a general solemnity in the congregation. We hope that there are yet many more who will be gathered in, before it shall be said, "*the harvest is past*."

Rev. Mr. Halping, Chaplain at the Connecticut State Prison, states in a letter to a gentleman in New-Haven, that, the whole number of those who appeared "to be affected in view of their eternal interest," may be estimated at about 40, and that, "the whole number of those who give creditable evidence of having passed from death unto life, is 27." "I cordially concur with you in opinion," he says, "that, this is a fair exhibition of the *gracious character* of Divine grace, and the comparative unimportance of prisons and racks and tortures, in the reformation of man."

The late Religious Newspapers contain several other notices of Revivals: but after having examined them, we choose not to mark them for insertion. In some instances, the numbers are *small: but more are expected*—in other instances, there are only *favourable appearances*, or *hopes entertained of ensuing* Revivals; and not unfrequently, we are presented with *late accounts* of Revivals, the existence of which, have again and again been mentioned with little variety of detail. This doubtless proceeds in some measure, from a sincere desire for the success of the gospel, as well as from a laudable wish to gratify the feelings of patrons: Yet ought we not to guard against creating misapprehension? If there any subject respecting which we are to state facts with the utmost care and precision, it is this.

WESTERN RECORDER.

UTICA, TUESDAY, JULY 20, 1824.

The long extracts which we make from the Missionary Herald to day, will be found interesting, not so much from the importance of any intelligence they contain, as from the circumstance that they relate to interesting stations, and to individuals for whom are entertained the strongest affection and sympathy. They, however, embrace more variety of incident than we are accustomed to find in such details.

In our previous columns will be found two important articles, the one is on social prayer, the other, embraces copious extracts from the 2d Report of the United Missionary Society. In relation to the former subject, a late number of the Columbian Star contains the following remarks.

"It has become a common complaint, that meetings for prayer are less interesting than we might reasonably expect them to be. This complaint is often founded on the effects of a want of due preparation on the part of the complainers themselves. In religious meetings of all kinds, there is too much dependence on those who officiate. Persons attend these meetings, expecting to be instructed and cheered, without previously taking any pains to prepare their minds by meditation and prayer, to receive benefit from the services. Disappointment, therefore, is a frequent result; and it is charged on the person or persons who officiate; most unjustly, because the eloquence and fervour of Paul could not always arrest the attention of minds pre-occupied by worldly thoughts, much less make an impression on hearts dead in trespasses and sins."

But we apprehend that there is also a further difficulty. If it is necessary to assemble with a prayerful spirit, it is incumbent on those who lead in prayer to *avoid every* thing which has a tendency to *check* this spirit. There is, among other things, an almost entire want of method in prayer meetings. Prayer and singing it is true are made to alternate with each other; yet they are too frequently irrelevant—a circumstance which can scarcely fail of producing a corresponding effect.

The Sabbath.—It appears from an article in the Boston Recorder, that, the Convention of Congregational Ministers, at their meeting in May last, while lamenting that the Sabbath was so profaned, resolved by a vote without opposition, "That they would use their influence for its better observation, by inculcating its sacred obligations in public discourse, and from house to house among their respective people." If there is a necessity for such a measure as this in *Massachusetts*, what ought to be done in *some other places* where their is a much *greater delinquency*?

We are pleased to learn from the Wayne (Palmyra) Sentinel, that the late Anniversary of the 5th instant, was spent to some good purpose in Williamson and Poultneyville. At the former place, an Auxiliary to the New York State Tract Society, was formed with great unanimity by the Presbyterian, Baptist and Methodist brethren: and, at the latter, a Female Domestic Missionary Society was formed, Auxiliary to the Oneida F. D. M. Society, by individuals of different religious denominations.

The Sunday School Magazine.—The first Number of this interesting work has just been received: so far as we are able to judge from a hasty perusal, we are disposed to think very highly of it. The terms of the publishers were inserted in our last.

The first number of the American Tract Magazine, published at Boston, has been received. It promises to be a very useful publication.

The Editors of the Register, seem to have a peculiar disrelish for the Allegory that appeared in the last Recorder. They might have discovered from a moment's reflection, that in its *present form*, it has no particular relation to the Baptists: but if, after having been assured by one of the publishers of the Recorder, that, the coat was *not meant* for them, they still *persist in trying it on*, we can be no farther responsible for any *fitness* they may chance to discover in it.

We are requested to state that the Junior Exhibition of Hamilton College will take place in the village of Clinton, on the 28th inst. at 2 o'clock, P. M.

The following Notice which has been handed us for insertion, relates to an object which is every day rising in importance. At this time, *especially, a punctual attendance* is requested.

The Directors of the Utica Tract Society, are desired to meet at the office of the subscriber on Saturday evening next, at 8 o'clock.

J. H. RATHBONE, *Sec'y pro tem.*

July 19th, 1824.

☞ *To our Patrons.*—Those who continue to tax us with postage, will do well to remember that the profits of this paper are devoted to objects of Christian benevolence. Our early subscribers are also respectfully reminded, that *six months have elapsed* since the first issuing of the Recorder.

For the Western Recorder.

On the last Tuesday of June, the Oneida Presbytery held its semi-annual meeting. At this meeting, besides the transaction of the ordinary business, four additional churches made application, and were received into their connection and taken under their care: viz. a Presbyterian church recently formed in the north western part of the town of Verona, the Congregational church in the town of Floyd, the second Presbyterian church in Utica, and the Presbyterian church in the town of Salisbury. The boundaries and influence of this ecclesiastical body, have extended with wonderful rapidity within a few years past: and the christian community may look forward with a good degree of confidence and in a measure rest satisfied, that the time is not far distant, when the churches in this region will be of one heart and one way, and be perfectly joined together in the same mind, and in the same judgment. Within four years, one Presbytery has been formed out of the Oneida Presbytery; and at this time, the members are so numerous and their bounds so extensive, that it is in contemplation to form another very soon. To this section of the church of Christ, the promise may be applied.—*God is in the midst of her: she shall not be moved: God shall help her, and that right early.—For the servants take pleasure in her stones, and favour the dust thereof.* ADELPHOS.

Religious Intelligence.

Condensed from the Missionary Herald for July.

BOMBAY MISSION.

A letter from Mr. Graves, dated Mahim, January 30th, 1824, contains the following passage.

"The influence of the Gospel on the minds of the natives generally, is increasing; but we cannot speak of special convictions or conversions. The attendance at the chapel is, I am told increasing; and so are the numbers in many of our schools."

CEYLON MISSION.

The number of free schools now amounts to nine, three having been lately added. They are all under the superintendence of Solomon, a pious native; but there is yet a great want of school books. The boarding school attached to the mission family now numbers forty scholars.

"The outline of a day with them is as follows. They rise at the ringing of the first bell at five o'clock, and prepare to take their food;—eat,—go to the school bungalow,—at seven attend prayers,—and then study English in the verandah until half past eleven. They take their dinner at one o'clock,—go to the school at two,—study Tamul till five,—and are dismissed with prayers. Then play or work till supper at seven,—after which all assemble in the verandah, to attend family prayers in Tamul, and hear remarks or exhortations as their conduct or circumstances may require. The older boys study in the evening; but the younger go immediately to bed after prayers. Their meals are all taken in common, one of the older boys asking a blessing.

Our congregations at the station on the Sabbath mornings have been much better the last year, than at any time previous; consisting usually of from 250 to 300 persons, of whom 50 are adults, and the remainder children from the school.

Three, since the last journal was sent, have, as we hope, passed from death unto life; and a few others have been more or less under serious impressions. Of the former two have just joined the church, and the other is a candidate for admission.

The native members at this station, are nine in number.

On the whole we have never had more occasion to humble ourselves, and never more occasion to speak of the loving kindness of God."

SANDWICH ISLANDS.

The following extracts from the journal of the Missionaries, show that there is an increasing aspect of religiousness among the natives.

30. By particular request of the king, Mr. Bingham preached at Wyteete, in the morning, on the character of Cain and Abel, and in the afternoon, at the funeral of a chief, on the resurrection of Lazarus. Mr. Bingham, with the consent of the king, took his station under the shade of the large *kou* trees, and the multitude, not less, probably, than 2,000 in number, great and small, gathered around him to hear the wonderful doctrine of the resurrection of the dead.

April 23. Messrs. Bingham and Ellis in company waited on the king and proposed to him to have public worship on the day of the national feast for which preparation is now making. The king readily consented to our proposal.

24. This day has been distinguished by the annual festival, commemorating the death of the late king and the accession of the present king to the throne. At 11 o'clock the church was filled and many hundreds collected who could not enter. Most of the principal rulers in the nation, except Cox and Adams, were present. Mr. Bingham addressed the throne of grace, and Mr. Ellis preached a *Jubilee Sermon.*"

The following passage alludes to the time when the new Missionaries were admitted into the church

Lord's day, May 4. A day of special interest and congratulation in the Islands. At 9 o'clock the church was so filled with natives, that the mission family could hardly find a seat in the house. The king and principal chiefs were present.

After the sermon Mr. Bingham made an address on the union of the reinforcement with the pioneers of the mission in which it was remarked, as one of the favourable circumstances under which the union takes place, that four and twenty chiefs and chiefesses, principal personages in the nation, besides the king, already engaged in learning, were ready to welcome with gladness the arrival of new teachers.

The constitution of the church was then read for the assent and subscription of those who had now come to pledge themselves anew, and the little Sandwich Island church consisting of 13 members now in the islands, received 15 in addition.

After a cordial welcome to the fellowship of the church, and the reciprocal pledge of fidelity had been given to the new members, and Mr. and Mrs. Stewart had dedicated their infant child in the ordinance of baptism, the missionaries united in commemorating the death of the Saviour. Two natives of Great Britian, seventeen of America, four of Taheite, and three of Owhyhee composed the number of communicants who were present on the occasion.

PALESTINE MISSION.

Mr. Fisk's journal contains the following passage, dated July, 1823.

One hour's ride carried us from the town across the second valley, and up to the palace of the Emir. His palace is a large building, or rather a collection of buildings, containing apartments for the Emir and his family and court, together with a guard of Soldiers. He has also a private chapel and domestic chaplain. The present Emir is the first reigning prince who has professed the Christian religion, though some branches of the family have for a long time been Christian. I have not been able to ascertain with certainty whether the Emir Beshir is known as a Christian when among Turks or not. He certainly professes to be a Christian when at his palace, and when among his own subjects. But alas! it is equally certain that neither as an individual nor as a magistrate, does he show any proper regard to the equitable and benevolent principles of the Gospel.

Messrs. Fisk and King were politely received by the Emir and a room and lodgings were assigned them in the palace for the little time they stayed on their way to Beyrout.

The following extracts from Mr. King's journal at Der el Kamer, will be read with much interest, as showing his zeal for the truth

Aug. 7. A large company of women came from the church, and sat down in the room where I was with the family of Doomanee. On taking my seat I observed to them, that I supposed the etiquette of their place demanded that they should not sit unveiled before a stranger. One of them replied, "True, this is a thing unknown before in this place among respectable Arabs, but when we saw you in church to-day, it was said by one of our number, that you are a better man than our curate, and that it was a great treasure to have you in this place;—it is for this reason that we have no fear of you,—have laid aside our veils, and treat you as a friend.

After a few moments, I took the New Testament and read to them out of the third chapter of John, with regard to regeneration, and endeavoured to explain to them the meaning of baptism. All listened attentively, and after a while one of the women said to the others, "I wish this man were our curate." Then turning to me, said, "Will you not change your dress and become our curate?" I replied, "were I your curate I could say nothing better to you than this;—Love Jesus Christ with all your heart,—trust in him for salvation,—confess your sins before God,—live a life of prayer,—and do good to others."—All were silent, and in this manner I addressed them for some time.

Lord's day 10. Spent the day in reading the Holy Scriptures and in meditation. Also read in the Psalms in Arabic, followed by the cannons of the church, and what are called the ten commands given by God to Moses. These ten commandments are prefaced nearly in the following manner:—"The ten commandments, according as God wrote them upon two tables of stone, and handed down to us the church." One would expect of course, to find them as given to Moses! but the *second* commandment is entirely left out, and the tenth is divided into two so as to make out the number *ten.* The [illegible] also says, observe the first day, *and the feast days.*

Soon after I had read this, the superior of the convent came in, and I remarked to him what I had read; and observed, that these were not the ten commandments delivered to Moses; that there was another. He seemed angry, and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment, which is, "Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, in the earth beneath, &c." I really felt so indignant that any man should dare take away one of the commands of God, that I told the priest plainly, that it was an impious thing, and a lie, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My instructer replied, "If these are the commands of the church, they are the commands of God." This I denied, and told him how one Pope said one thing, and the succeeding Pope another, in direct contradiction to it; and asked him if he thought both were from God? "No," said I, "God never acts in this manner. It is man,—*erring man.*"

19. My teacher would not believe that the Priests had kept back the second command, viz. "Thou shalt not make unto thee any graven image, &c." and said he would bring a Jew to see me, and ask him whether that command was in the Jewish books. "Bring him, (said I.) for every Jew knows that this is the second command given by God to Moses." He had in the morning read this in my Arabic Bible, but as it was printed in England, he doubted its authenticity. After a long discussion, he sent for a Bible that he said was printed at Rome, and must be true. I immediately opened to the 20th chapter of Exodus, and told him to read; and he to his astonishment, found that I had told him the truth.

22. My teacher observed that he thought I was right in many things, and the church here wrong:—" and, (said he,) if you see any thing wrong, you ought not to hold your peace, but to say so." "Will you not be offended, (said I,) if I tell you the truth?" "No, replied he, I wish it." "Well then, (said I,) I fear that you do not know what it is to be a new creature.—to be a true Christian;—many profess to be Christians, who are not, but are the children of Satan!" He seemed to be a little affected, and I went on, explaining to him as well as my knowledge of Arabic would permit, the way of salvation. He replied, "I hope by and by to know what this is, when you know Arabic a little better." "Read the word of God, (said I,) and you will know."

The following relates to Discussions respecting the Virgin Mary.

30. An Arab from W. dined with us, and in conversation he asked me, if I did not believe that the Virgin Mary was a spotless being, born without sin. "No; (said I,) she was a sinner, and had need of the merits of her son, in order to be saved." This, he said, could not be. "You think, (continued I,) to honor Jesus Christ by giving glory to the Virgin Mary, and to the saints, who were poor sinners, saved by his blood;—but you do not honor him, you dishonor him. You take not him alone for your Mediator. God will judge you, and the great day of decision is hastening on. If you wish to honor God and his son Jesus Christ, you must act according to the rules laid down in the Gospel, and not according to books written by erring men, nor according to the fancies of your own heads.—Jesus Christ is all in all; and if you worship any other, you may *say* you are a Christian, but you are not. In heaven, all the angels sing glory to the Son of God; and if ever you go there, you must sing glory to his name alone." "Do they not sing glory, (said the Arab,) to the Virgin Mary also?" "No; should a single angel dare in heaven to sing glory to the Virgin Mary, he would instantly be thrust down to hell! Such a song was never heard there since the angels of God existed!" At this, all stared at me with a kind of wonder, and the conversation ceased.

Sept. 4. [In the evening the principal priest of the village called on Mr. King, and introduced a discussion by inquiring whether the mother of Jesus had any children subsequently to his birth.—To this question Mr. King replied by showing some reasons which in his view rendered it probable that she had.]

"God forbid,"—said the priest in a rage,—"God forbid," "God pardon us;" "God pardon us;" and left the room in anger. I immediately followed him to the room where he had gone, and sat down with the family. He was talking about me in a great rage, but I did not mind that; I went and took my seat close by his side.

My instructer fearing that we should have a quarrel, begged me not to go, but I persisted and went. As I sat down by him he turned his face from me, as if I were a miscreant,—a person to be despised by all men. I said mildly, "Aboona, I wish to say one thing;—we profess to be disciples of Christ,—his followers; and it does not become us to speak with anger.—Christ was humble; and when men opposed him he did not fall into a passion." "True,"—said the priest, lowering his voice and turning towards me. I continued, "I believe in Jesus Christ; and he is all and in all to my soul. If I, in sincerity believe in him, am I not a Christian?" "Yes," said he.—"Now, (said I) 'By this shall all men know that ye are my disciples, if we have love one to another.' Here are mussulmans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened;—I do not wish to remain in the dark and go to destruction."

While I said this, the eyes of all were fastened on us, and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said, "what you say is true." I then proceeded, "I have one question to ask you Aboona, and then I have done. When Jesus Christ commissioned his disciples to go and preach, what did he tell them to preach, *him, or his mother?* What did they preach? Jesus Christ and him crucified. Salvation alone through his blood and intercession. Not one word about the Virgin Mary, his mother. There is not a syllable in all the Epistles of the Apostles of Christ about the Virgin Mary. No;—Jesus Christ is all in all. He was such to the disciples of Christ:—he is such I trust to my own soul;—and he must be such to every Christian." All present listened attentively, and he replied, with calmness, when you get so as to understand Arabic well, I shall be glad to converse with you more." At this I bid him good night and returned to my room. Sitting down with my instructer, I said to him, "Was it well that I went to the priest?" He replied, "O Mr. King, there is no man like unto thee;—I never saw a man like unto thee."

[Notwithstanding Mr. King's plainness in bearing testimony against the errors of those with whom he resided, they appear to have acquired a strong attachment towards him. In consequence of letters from Mr. Fisk and Mr. Jowett, requesting him to come to them at Antoora, he left Der el Kamer on the 22 of September last.]

A little before I left this place, the family appeared very sorrowful, and some of them wept. The mother wept much; and a priest with whom I had often conversed, came in and wept like a child. I improved this occasion by telling him of his duty as a shepherd, and spoke to him of the great day of account, and the responsibility that rested upon him, and his duty to search the Scriptures. The family I exhorted to prepare for death, and the awful scenes of eternity, which are approaching; and to love the Lord Jesus Christ, to read the word of God, and to be careful to keep all his commandments.

It was truly an interesting scene; and I was surprised to see the feeling exhibited by the Arabs on my departure. As I left the house, they loaded me with blessings, and as I passed through the street, many commended me to the care and protection of the Lord.

LETTER FROM MESSRS. GOODELL AND BIRD.

The last account we gave our readers, respecting these devoted Missionaries was, that they had left Malta for Jerusalem. A late number of the Religious Intelligencer contains a letter from Mr. Goodell, to a friend in New-Haven, dated at sea, near the coast of Cyprus, Nov. 8, 1823. This letter of course, contains no important intelligence. A letter of a more recent date, however, has been received, from Messrs Goodell & Birdby Rev. Mr. Cox, of N.Y. and published in the Rel. Chronicle, from which we make the following selection.

"It was on the 24th of October, that we, after repeated mutual consultation and prayer, embarked for Bairout, on the coast of Syria. We arrived in sight of Cyprus on the 6th of Nov. touched at Larnica, on the 9th; made the acquaintance of the English Consul; distributed a few tracts in Italian and Greek; and made such inquiries, as we thought might be of use in directing missionary exertions. We left Cyprus on the 14th, and the next morning were animated with a view of the distant snowy heights of Lebanon. We landed at Bairout on the 17th of November, with the hope of being able to proceed directly to Jerusalem, but we found it was too late in the season to attempt it with our families. The English Consul did every thing in his power to render our situation comfortable; and through his assistance we are now "in our own hired house, receiving all that come to us," making known as well as we are able, the glad news of salvation, "no man forbidding us." Thus the Lord, in his great goodness, and in answer, we trust, to the prayers of his people has brought us in safety to this land of oppression and superstition, and given us therein a more quiet resting place, than we had ever expected. We have taken up our winter quarters at the foot of "that goodly mountain, even Lebanon;" within a few hours' ride of the hills and vallies, where the patriarchs pitched their tents, and fed their flocks, and erected their altars to Jehovah; and within a day's journey of the very spot, where the prophet Jonah is said to have been "vomited upon the dry land."

"The whole population of Bairout and the vicinity amounts probably to about five thousand souls. And, when we look down upon the abodes of these immortal beings, that are sunk in ignorance and sin, and then cast our eyes upon the lofty heights of Lebanon, we cannot but exclaim, "How beautiful upon the mountains, *would be* the feet of of them that preach the gospel of peace, and bring glad tidings of good things." But alas! of this country it must be said, "the prophets prophecy falsely, and the priests bear rule by their means, and the people love to have it so." Among the many who call themselves Christians, it is to be feared that not an individual can be found, who feels the power of religion in his heart, or who has the least idea of exhibiting the excellency of it in his life. The people of this country are literally, "a mixed multitude;" and, as to religion, Rev. Mr. Jowett, (who is now with us, waiting for an opportunity for Malta,) states that they are divided and sub-divided into more than twenty different sects, all mortally "hating one another." "Every one from the least even unto the greatest, is given unto covetousness; from the prophet even unto the priest, every one dealeth falsely." "Both prophet and priest are profane." "Every one speaketh lies, and there is none valiant for the truth." Profaneness and lying appear to be characteristic of every man, woman, and child. Even those, who are in the highest repute for sanctity, are yet so profane as to shock the ears of common decency; and it is so uncommon to find a man of truth, that Mr. King has received, in this region, the appellation of "the man that speaks the truth." "There," say they, as he walks the streets of Bairout, "comes the truth teller."

P. S. January 14th. Mr. Bird left us on the 2nd inst. to go with Mr. King to Jerusalem. He goes for the purpose of examining places and houses, with special reference to the residence of families, and to support Mr. Fisk at Jerusalem, while Mr. King visits Damascus."

DOCT. CAREY.

It is painful to learn from various sources, that the health of that eminent Missionary and servant of Christ, Dr. Carey, is gradually declining. He received a serious injury, about nineteen months since, by falling while in the act of stepping out of a boat at Calcutta. This brought on a severe fit of sickness, which appears to have much impaired his constitution. The following extract of a letter from his reverend nephew, dated November, 1823, places his christian character in an interesting point of light.

"He is convalescent, but very weak,—goes with crutches, and we fear, will never again be very strong. However, his spirit is unbroken. God he says, 'will continue me in this world as long as he has any thing for me to do; and why should I wish to live any longer?' A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self abased! 'I have none of that joyful experience some speak of: all I plead for is mercy. I soar no higher.—When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin. Whoever preaches my funeral sermon, I have made choice of these words:—"*Be merciful unto me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin, &c.*" Tears gushing from his eyes while repeating over and over again the above expressions. He appears to me more loveley and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual of comparatively private character, as was entertained by all classes during his illness."

MESURADO.

C. M. Waring, one of the colonists who sailed from Petersburgh, Va. in January last, writes from *Monrovia*, under the date of April 10th, that some of the new settlers had been "a little indisposed," but were all on the recovery.—They are at peace with the natives. "Upon the whole," he observes, "there is nothing to fear,—come to Africa, and tell all our friends to come." A more particular account of the settlement is contained in a letter from the acting surgeon of the United States' schooner Grampus, Doct. G. Roberts. It is addresed to his father, and we believe, gives the latest news from the Colony.

THE JEWS.

We mentioned some time since, that Mr. Frey had lately organized at the South, 28 Auxiliaries. Some idea may be formed of the zeal manifested in that part of the country, from the circumstance that these institutions were formed, and collections made to the amount of more than $700 in about the space of six weeks. The parent Society has been formed but little more than four years; and though its earliest efforts were not the most productive, the auxiliaries probably amount at the present time to more than 140 in number. Mr. Frey proves himself to be an excellent agent. His tour this summer, is in this and the New England states. He gives previous notice of his intention of visiting particular places, and the last we heard from him was, that he was expected in Lansingburgh last Wednesday, on his way to the North.

The moment that any Jew makes profession of Christianity, he is immediately persecuted by his own nation, kindred and family friends, so that an asylum for his reception is indispensably necessary. Our readers are aware that an Asylum of a temporary nature is opened by the Melioration Society, and that another of a permanent character is in contemplation. Israel's Advocate for June, announces the arrival of a recent convert, Mr. Ch. Seb. Elias Wolff, M. D. from Frankfort on the Main. Mr. Simons' family, it seems, are to reside for the present at the Asylum.

An extract of a letter from the Rev. W. B. Lewis, to Dr. Naudi, dated Nov. 1823, mentions the afflicted state of the Jews at Damascus.—An apostate Jew had been made prime minister and between 20 and 30 had been thrown into prison and required to pay an enormous sum of money or forfeit their lives.

THE TEN TRIBES OF ISRAEL.

The London Jews' Society, lately received a communication from the Secretary of the Corresponding Committee, in Madras, respecting the character of the supposed descendants of Israel, in Cannawore, India.

"These people have Hebrew names. Some of them read Hebrew, and they have a faint tradition of their original exodus from Egypt.—Their common language is the Hindu. They are idolaters, using and mixing idolatrous ceremonies with Hebrew. They observe the great expiation-day of the Hebrews, and call themselves white Jews. They speak of the Arabian Jews as their brethren. They use the prayer, Deuteronomy iv. 4. "Hear, O Israel, the Lord our God is one Lord," &c. They have no priest or levite among them under those names, but elders and a chief in each community, who superintend their religious concerns. They expect the Messiah, and to return to their own land."

DEMERARA.

The London Missionary Chronicle for May, mentions two incidents, tending to show that the hostility which followed Mr. Smith, the late Missionary at Demerara, whilst living, has not ceased with his life. Permission to accompany the remains of her husband to the place of interment, was refused to Mrs. Smith; and the sum of 2,000 guilders, part of 3,000, which had been seized with the papers of Mr. Smith, when he was made prisoner, though claimed for her benefit, were detained for the purpose of being applied to the discharge of the expense incurred on account of Mr. Smith's maintenance while in prison!

Churches in England.—Another appropriation of near $2,000,000 has been made by the British Parliament to build churches in England. The Dissenters are petitioning against this, and say, (and in our opinion with much propriety,) that the Episcopalians are rich enough to build for themselves, without taking money partly derived from other denominations.

Upwards of $4,000,000 were appropriated a few years since to build churches—and 98 had been erected, affording accommodation to 450,000 persons. Still it was said there was a want of room in churches.—Mr. Hobhouse denied that there was any general want of room. The official papers said 3,000,000 people wanted accommodation, and yet this grant would only give it to 75,000. So that $90,000,000 would be wanted to complete the accommodation.—Mr. H. recommended double or treble service, and said that churches in abundance would be erected, if those who built them were allowed to choose their own ministers.

Mr. Hume said, that the way to promote religion, was, to have pious clergymen, not to erect stone walls. He had seen churches well built, but very ill filled. Of 10,600 parsons, there are 6,804 non-residents.—*Rel. Mon.*

Reconciliation.—The three Episcopalian clergymen, Bishops Hobart and Chase, and Rev. Mr. Wheaton, it seems, have settled all their differences, and are now harmoniously co-operating in their solicitations for aid in England, in favour of three several Episcopal Institutions—the General Theological Institution of the United States, the Theological Seminary in Ohio and Washington College in Connecticut.

Associate Synod of North America.—The Associate Synod of North America, closed their twenty-third annual meeting, in the city of Philadelphia, on Wednesday the 2d of June. At the opening of the Synod, a sermon was preached by Rev. David Goodwillie. The Rev. Alex. Murry, was chosen Moderator. The Synod adjourned, to meet in Pittsburgh on the 4th Wednesday of May, 1825. It appears that there are under the care of the Synod, 7 Presbyteries; 48 Ministers; 91 Congregations; 2,996 Families; and 8,069 Communicants.—*Rel. Mon.*

Indian Missions.—On Sabbath evening the 4th inst., says the Albany Religious Monitor, the Rev. Mr. Crane, Agent of the United Foreign Missionary Society, delivered a discourse in the first Presbyterian church in this city on the subject of Indian Missions, and took a collection in aid of the funds of the Society. Seldom have we heard any cause more ably supported; and never have we been more gratified with any thing on this subject. We understand that Mr. Crane is engaged in an extensive agency in our churches; and we feel a confidence that the interest that will be excited in this branch of Missionary enterprise, must be commensurate with his agency.

SUMMARY.

The Secretary and Assistant Secretary of the A. B. C. F. M. have both arrived at Boston in good health.

Hartford Asylum.—From the eighth Annual Report of the Directors of the American Asylum at Hartford, it appears that there are sixty-two pupils in the institution. The receipts of the year were $25,477, of which sum $15,180 were the proceeds of sales of land in the Alabama. The disbursements were $23,808, of which sum $10,178 were expended for the board and tuition of pupils.—*Religious Intelligencer.*

A Report has been submitted by a committee of the overseers of Harvard College, to the Guardians of that Institution, proposing a number of improvements in its government and course of instruction. Judge Story is chairman of the committee.

The number of Students at Gottingen University in January last, was 1532.

Rev. E. Irving, the celebrated pulpit orator of the Caledonian Church, is said to have preached a sermon *three hours and a half* in length, at the late Anniversary of the London Missionary Society.

Exploring of Africa.—Mr. H. Campbell, an officer of the British Navy has undertaken to explore Africa at his own expense.

A large meeting of the coloured population of Philadelphia, was holden a short time since, to concert measures in favour of emigrations to Hayti.

We are concerned to state on the authority of one of the southern papers, that, the small pox is beginning to rage among the Cherokees, in almost every instance proving mortal. Recourse was about to be had to vaccination.

Dedication.—On the 4th inst. a new Presbyterian Church in Esperance, Schoharie co., was dedicated to the worship of God. A few months since, this place was destitute of the stated ordinances of the gospel, and was literally, a region of perpetual darkness.

ORDINATIONS & INSTALLATIONS.

Ordained, on Wednesday, June 9th, Rev. *Benjamin Woodbury*, over the first Congregational Church and Society in Falmouth, Mass. At Brownsville, Penobscot county, Maine, Rev. *Nathan W. Sheldon*, over the Congregational church in that place.—June 30th, Rev. *Ezra Stiles* as colleague pastor with Rev. Dr. Channing, over the church and society in Federal street Boston.—In Brooklyn, Conn. on the 14th of April, Rev. *Ambrose Edson*, over the Trinitarian church and society in that town.—At Stillwater, N. Y. June, 1st Rev. *David Bernard.* —At Marietta, Pa. June 4th, Rev. *Orson Douglass.* —At Becket, Mass. June 9th, Rev. *Charles Goodrich.*—At Middletown, Conn. June 10th, Rev. *Enoch Green.*—At Harpersfield, N. Y. Rev. *Sayres Gazley*, and Rev. *Marcus Harrison.*—At Gardner, June 16th, Rev. *Sumner Lincoln.*

Installed, May 26th, Rev. *Daniel G. Sprague*, over the Church and Society in Hampton, Con. At Hamilton, Mass. Rev. *Joseph B. Felt*, over the Church and Congregation in that town.

DONATIONS
TO THE W. EDUCATION SOCIETY.
Amount of Receipts in May, 1824.

Oneida County—Holland Patent, From dea. Daniel Ward, mdz. $5; J. Otis Hulbert, do. 4; Gardner Crumby, do. 1.50; Gershom W. Wolcott, do. 1; Daniel Ransom, do. 75c. Jerah Crumby, labour, 4; Christopher Welles, Jr. do. 4; Col. Wm. Hubbard, mdz. 50c.; Silas Ward, do. 1,50; donors unknown, 2,34,	$24 59
Wright's Settlement, Young men's miss. field,	8 00
Paris Hill, Lydia Greenhill, mdz. 25c. Amanda Simmons, do. 1,35; Deborah Head, do. 63c.; dea. Amos Bishop, do. 50c.; Deborah Bishop, do. 28c.; Adam Simmons, do. 2,50; Josiah Booth, do. 88c.; Catharine Pierce, do. 80c.; Geo. B. Pierce, do. 1; Mary Briggs, do. 92c.; Lucretia Tompkins, do. 1,13; Mary Pierce, do. 86c.; Amelia O. Munson, do. 1,67; Hepzibah Head, do. 1,95; Ann Scofield, do. 20c.; Mary Scofield, do. 2,28; Stephen Pierce, do. 67c.; Isaac Selleck, do. 25c.; Louisa Case, do. 25c.; Narcissa Simmons, do. 1,23; Susan Simmons, do. 1,55; Zurah Scofield, do. 68c.; Forbes Head, do. 88c.; Ichabod Simmons, do. 25c.; Juliette Simmons, do. 48c.; Isaac Scofield, do. 40c.; Mary Smith, do. 13c.; Mary Simmons, do. 1,73; Betsey Elliot, do. 1,04; Eliza Simmons, do. 13c.; Theophilus Steel, do. 3,36; Mary Gridley, do. 75c.; Maria Addington, do. 75c.; Mary Kilburn, do. 1,13; Abigail Scofield, do. 50c.; Lebbeus Crane, do. 1; Gen. Henry McNeil, do. 1,79; Philander Simmons, do. 38c.; Hannah Weeks, do. 66c.; Margaret McNeil, do. 50c.; Betsey Judd, do. 50c.; Joseph Greenhill, do. 38c.,	38 62
Vernon Centre, Oliver Foote, do.	50
Westmoreland, Dea. Tho. Hulbert, do.	75
Trenton, Lewis Read, do.	2 00
Whitesboro' Female miss. soc. do. 5,75; Sally Ballard, do. 38c.; Lois White, do. 1; Joseph Beebe, do. 3; Thos. R. Gold, Esq. do. 5; dea. Luther Holbrook, do. 12; Joseph Wheeler, do. 4,	31 13
Herkimer Co. Winfield, John McFarland,	1 00
	$106 59

JOHN BRADISH, *Treasurer.*

Literary & Scientific.

English and modern Greek Lexicon.—Rev. Mr. Lowdnes, missionary to the Society at Corfu in the Meiterranean, has prepared and is about to publish, an *English and modern Greek Lexicon*, of about 600 8vo. pages, closely printed in double columns.

Russian Literature.—M. Martinoff is the first author who has attempted to introduce into the Russian language the classical beauties of the ancient Greeks. He is now publishing the Illiad of Homer, with a literal translation; also the tragedies of Sophocles, the Hymns of Callimachus, with philosophical remarks, and the Fables of Esop.

Switzerland.—M. Scoffus, a native Greek, instructed in a European college, is now giving lectures on modern Greek literature in the college of Lausanne.

The Zodiac of Dendera and other Egyptian zodiacs, which have been supposed to denote on the part of that people a very advanced knowledge of astronomy *even prior to the deluge*, have been proved, as it is said by a very learned dissertation of M. Letronne, to have been merely the horoscopes of individuals, and so far from being monuments of ancient science, are only additional proofs of the universal credulity which for ages bowed the minds of men to the superstitions of astrology.—*American*

"A TOUR IN ITALY," *in the year* 1821, *with a description of Gibralter, accompanied with several engravings, by* AN AMERICAN, price $2; has just been published in N. York.

Recently, in Washington city, "*Notes on Mexico, made in the autumn of* 1822, *accompanied by an historical sketch of the Revolution,*" By the Hon. J. R. Poinsett.

Noah Webster, Esq. has embarked for England with his long laboured manuscripts.

The Hon. John Quincy Adams is appointed to deliver an Address before the American Academy of Arts and Sciences, on the next year; and has accepted the appointment.

Our countryman Washington Irving, is about preparing an edition of select English classics, be published at Paris.

A Mr. Cook has taken out a patent for a mixture to render all sorts of timbers, cottons, silks, &c. incombustible. A solution of pure fixed vegetable alkali is what he has found most proper for the purpose.

POLITICAL.

FOREIGN.

The friends of Grecian liberty have for some time been looking towards the Emperor of Russia with a suspicious eye, and at length they have been presented through the medium of the French Press, with something that purports to be an official declaration of his most *Christian* and *gracious views* on the subject. The document is too long for insertion; and as there is some probability that it may yet prove spurious, we shall only add at this time, that it is rather of a mediatory character, proposing to secure the liberties of the states so far as to defend them from the oppression of the Turks, to whom they are still in a measure to remain tributary. This, it would seem, is to be effected by erecting the states into three Principalities.

Letters from Constantinople, dated 26th April, mention that the Turkish fleet had started once more for the Grecian Isles, laden "with the dregs of villainy," but so miserably manned as to present nothing very formidable to their enemies. Some light Greek vessels had gone so early with this intelligence, that it was expected the Turks would be met before they effected a landing in any of the Isles. The Sciotes, by the last accounts, were beginning to rebuild their desolate habitations: and had put their island in such a posture of defence as no longer to entertain apprehensions from the Turks.

It is now *confidently* stated (implying of course much *uncertainty*,) that a partial meeting of the Allies is soon to take place in Russia, or some other place on the continent.

Portugal, by the last accounts, had been restored to tranquillity.

The political affairs of England present nothing of importance at the present time.

The King of France is still represented as being near his end: but less fears are entertained about the event of a succession.

The British Parliament has just appropriated 100,000 dollars for schools in Ireland.

Great Enterprise.—Charles Waterton, Esq. has proceeded from England to S. America, to superintend the formation of a canal across the Isthmus of Darien.

The Mexican Government have resolved to treat Iturbide as a traitor in case of his arrival.

The whole coast of Brazil, is represented as being in an unquiet state.

DOMESTIC.

The political papers of late, are filled with much that relates to party considerations. We sincerely wish that there was less of hollow-hearted pretence, and more of strict honesty in these matters. However much we may plume ourselves as a nation, on our virtue and patriotism, and wisdom and honesty, it is a most humiliating reflection that the epithet *political* can not be applied to any of these terms, without nearly depriving them of meaning.

Chancellor Sandford has lately issued another decree respecting steam boats, by the singular operation of which, the Olive Branch will be under the necessity of leaving the river Hudson, or starting uniformly from the Jersey shore and returning ultimately at the same or some other place without the limits of this state. This, it is presumed will prove but a trifling impediment to the Olive Branch, as her trips can still *virtually* commence and terminate as formerly.

The legislature of Connecticut, at its late session, passed a law, which subjects to a heavy fine, and imprisonment in Newgate, persons convicted of disinterring the dead;—and another, giving over to the surgeons for dissection the bodies of convicts dying while in the State Prison.

The Greek Committee at New York, have now on hand about $5000, and will receive collections till the 16th of August, at which time they are determined to make their final remittance.

A steam Ferry-boat of the *low pressure*, lately exploded from some unknown cause while lying on the Jersey shore. One young lady was instantly killed, and two men were severely wounded.

Fire.—Fifteen large and valuable houses were destroyed in a recent fire in Chesnut, Charles and Beacon Sts. Boston. Loss estimated at $100,000. The papers speak of this as the most destructive fire that has taken place in Boston for a number of years.

MARRIED—In Verona, on the 4th inst. by Rev. Israel Brainerd, Mr. *Francis L. Le Roy*, of Johnstown, to Miss *Polly Joslin*, of the former place.

DIED—Lately at sea, one of the officers of the Brig Spark, a son of the Hon. De Witt Clinton.

POETRY & MUSIC.

"Kindled only at the skies."

From the London Literary Gazette.

TO A BUTTERFLY RESTING ON A SKULL.

Creature of air and light,
Emblem of that which may not fade or die!
Wilt thou not speed thy flight
To chase the south wind through the sunny sky?
What lures thee thus to stay
With Silence and Decay,
Fix'd on the wreck of dull Mortality?

The thoughts once chamber'd there
Have gather'd up their treasures, and are gone!
Will the dust tell us where,
They that have burst the prison-house are flown?
Rise, nursling of the Day,
If thou wouldst trace their way!
Earth has no voice to make the secret known.

Who seeks the vanish'd bird
By the forsaken nest and broken shell!
Far thence he sings unheard,
Yet free and joyous midst the woods to dwell!
Thou, of the sunshine born,
Take the bright wings of morn!
Thy hope calls heavenward from yon ruined cell.

CHURCH MUSIC.

While presenting our readers with a rather disconnected series of musical essays, we are glad of the opportunity of occasionally offering to their perusal, such articles as breathe the spirit of the following communication.

To the Editor of the Western Recorder.

SIR,—I have been not a little gratified in finding a column of your paper devoted to that long neglected science—Sacred Music: and I have in particular been forcibly struck with the propriety and truth of your remarks on the duty of *Christians' engaging personally* in the music of the sanctuary. That it is the *duty* of the children of God to sing his praises, must readily be admitted by every one: yet if this duty has not been shamefully neglected, why have our hearts been so often pained to see whole choirs of singers in the church, with scarcely a single professing Christian among them? I have often expostulated with my brethren on this subject, and asked their reasons for delinquency; and have been told, even by those who are middle-aged, that they are "to old to sing in the church;" that they are "*willing* to have this part of the service performed by youth," &c. But, must it not be highly displeasing to the great Master of Assemblies, to see his own peculiar servants stand by, and leave the work to others—to see his own children remain silent, while others, are offering, we have too much reason to fear, but solemn sounds upon thoughtless tongues?

"As for myself, I have often been more delighted in hearing the tremulous breathings of the fathers and mothers in Israel, than I ever could have been by "Harp or Trumpet's solemn sound," when I have reflected, that those feeble notes would soon be exchanged for the sublime anthems of Heaven, where Cherubim and Seraphim unite in the unceasing song of Redeeming love.

It is also the privilege of the Christian to sing the praises of his Redeemer. Passing over all the sweet singers of Israel, with their harps, and trumpets, and instruments of ten strings, all used by the express command of God—who can for a moment look down the lapse of time, to that memorable night, when our Saviour met with his disciples for the purpose of instituting the sacramental supper? On that solemn and interesting occasion, a song of praise was chosen to close the eventful interview. Who in imagination can behold the disciples standing round that table which still bore the fragments of the emblem of their Saviour's broken body, and the cup that contained the symbol of redeeming blood, and listen to their parting hymn, without having his whole soul filled with devotion.

The great apostle of the Gentiles has told us, that the most suitable exercise for the afflicted mind, is prayer; but that the cheerful passions of the soul should be expressed by the singing of "psalms and hymns and spiritual songs."

And now, if it is both a duty and a privilege thus to walk in the footsteps of our Lord and Master, and his apostles, let each of us be determined to *do* his duty, and *enjoy the privilege* of singing the sacred songs of Zion in the sanctuary of his God. —Let us all exert ourselves too, in correcting the improprieties that have so extensively prevailed. For, unless pious and influential men step forward and lend their example, and use their exertions in rescuing this sacred art from the state of degradation into which it has fallen, —unless those engage in cultivation, who are acquainted with the true principles of Church Music, and whose characters in some degree correspond with their employment, we shall in vain expect to see sacred music elevated to that station in Church and society, which its nature demands. S. H.

REMARKS.

Were the Christian community generally to awaken to the importance of this subject, the existing abuses would soon be removed; and most of the excuses that are now rendered for the neglect of an acknowledged duty, would be discovered to be without foundation. As to the persons whose voices have *in reality decayed from age*, we think that our correspondent might have been more explicit. Such voices appear interesting chiefly from association, and therefore ought not to be rendered too audible in a *public assembly* of worshippers: But the truth is, that voices of this description, are far less numerous than is generally supposed. Those persons who continue regularly the practice of singing, usually retain their voices till late in life, while those of any age, who discontinue the practice, soon lose the power of singing; and can never regain it, but by another course of discipline. This fact ought to be more generally known, as a knowledge of it, would deprive many an individual of his only excuse for neglecting the process of cultivation.

A new collection of Sacred Music has been lately published at Boston, by an association of gentlemen belonging to several different religious societies. We have not seen the work—nor, from the representations given, have we the least *desire* to see it. Those who are endeavouring to correct the harmony of the very imperfect specimens of psalmody that are in circulation, may, perhaps, occasionally carry their principles of reform too far for the present state of the art in this country: But this is no reason why the old copies, with their former imperfections, added to a multitude of typographical errors that have been long accumulating, should be again presented to the public for the sake of *mere uniformity*. This is striking at the very root of all musical improvement.

The following communication it seems, was to have been sent to us at an early period; but as good sense is never out of date, we shall not hesitate to recommend it to the perusal of our clerical readers.

For the Western Recorder.

Philadelphia, May, 1824.

My Dear Sir,—In giving you some account of the present General Assembly, it is not to be expected that I should write a detailed history of the several matters and cases which came into discussion. These will, in a short time, appear in the printed minutes of that body. I shall, perhaps, better meet your views, by offering some remarks on the character of the Assembly—on the manner in which business has been conducted, and on the degree of importance which ought to be attached to this high judicatory. There is at this time a pretty large representation of the churches;—some are from the most distant states in the Union. The New-England churches have several representatives, and the Reformed Dutch church, is also represented.

It is pleasant to witness such an assembly, and a large portion of them learned men, from opposite and distant sections of the continent, with diverse local habits and sentiments—from churches, where different modes and forms of worship are used, acting together with harmony and fraternal affection; and in a great measure laying aside sectarian views, while consulting for the general good of the Redeemer's kingdom.—On some questions, there has been indeed a considerable diversity of sentiment, and in some instances an undue warmth of discussion: yet, I could seldom perceive that this was occasioned by any local or party prejudice, but rather from that infinite variety of aspect with which the same subject often presents itself to such a number of independent minds. A degree of discord is no doubt always occasioned in this assembly, by the principle of its constitution: for it is every year composed of new members; a large proportion of whom were never before brought into contact. Under such circumstances, it requires a little time before they can fully understand one another, with regard to the mode of doing business. The Assembly on this occasion, felt sensibly the inconvenience of long speeches and tedious discussion. It will perhaps, always be the case:—A portion of such a body will of course be unfriendly to discussion; and consider time lost which is thus spent, whilst others will feel it to be their duty to express their sentiments fully, and if possible to persuade their fellow members to embrace the same opinions. We were unfortunate in taking up, at an early period of our session, an appeal of a very complicated and perplexing nature; and it is thought that this business would have been more speedily terminated, if the members had previously become acquainted with one another by the discussion of simple cases. Yet, it was very evident, that the difficulty of this case called forth many prayers, both in public and private, for divine direction. The business was finally terminated by an almost unanimous vote, and very much to the satisfaction of many who had taken opposite sides on the debate. We have but a small proportion of the more experienced class of members, which want, in such a body as this, is found to be a great inconvenience. But, to counterbalance this evil, our Moderator has, perhaps, as much experience in this kind of business, as any other clergyman in the church. Amongst our members, there is a wonderful variety. Some are aged men, to whose hoary hairs we are obliged sometimes, to sacrifice the decorum of the house, and our own time and patience. Some young men are in the habit of speaking before they have examined the subject, or digested what they are going to say. The consequence is, that they are in some instances misunderstood, and feel themselves impelled frequently afterwards to rise, in order to explain their meaning, which is, perhaps, sometimes what they had not before thought of. Others, have prepared long speeches and although the whole ground they have taken may have been occupied by others before their turn comes, they dislike to lose the opportunity of delivering a good speech, and therefore try the patience of the house, while they enjoy their privilege. But I would not be too severe in these remarks, for I believe that the members *generally, who did speak*, spoke in their proper places what they had well digested, and what a just view of the subject seemed to require.

There was one remark I could not but make, which will perhaps a little surprise you. Amongst the members, there are a considerable number who have been students at the seminaries of Princeton and Andover: yet, I think that no one of these has tried the patience of the house, with long and irksome speeches. These have been made by some younger, and some older members, who have studied Theology in private. From this fact, I draw an inference favourable to Theological Seminaries; as they seem to teach young men humility, and to lower the extravagant ideas they are apt to entertain of their own consequence. Perhaps they also teach common sense, and enable young men to express their ideas in few words.

The business of the Assembly was greatly expedited by the appointment of committees not only to prepare subjects in the first instance, in order to be proposed to the Assembly; but when the subjects were under discussion, to prepare minutes which should express the mind of the Assembly, fully and clearly. Sometimes it is not proper that a question should be decided solely, either in the affirmative or negative; but some division is to be made, and some distinctions are to be observed; and in almost every case, it is highly important that the reasons of the decision should be amply stated. Notwithstanding the trials of our patience which I have mentioned, and the continuance of our session for more than two weeks, I believe that every member was more thoroughly convinced of the importance of the existence and operations of this high judicatory, not only in preserving harmony and unity amongst christians, but in asserting the rights of private christians, and promoting the peace of the churches. In several of the appeals and complaints which were brought up on this occasion, it was apparent that there had been gross irregularities in the proceedings of the lower judicatories, that had been productive of mischief. In one important question of principle, the opinion of the Assembly was solicited by a number of members of a church in Baltimore. The question had been occasioned by the fact, that some ministers had publicly expressed their renunciation of all creeds and confessions, as expressing the united belief of christians with regard to scripture doctrine.—The Assembly were not altogether unanimous in the mode of treating the question, but I was gratified to observe in the course of the discussion, the unanimous expression of attachment to the form of scripture doctrine contained in our excellent confession of faith, and the necessity of such forms for the purpose of preserving the purity of the church.

STATISTICS.

We have received an interesting manuscript from one of the agents of the Domestic Missionary Society, which will furnish a series of important articles under this head. At the present time we have room only for the following:

RESULT OF OBSERVATIONS MADE ON THE STATE OF RELIGION IN THE COUNTIES AND TOWNS OF THE WESTERN DISTRICT; CHIEFLY IN RELATION TO THE CHURCHES IN THE PRESBYTERIAN AND CONGREGATIONAL CONNEXION.

COUNTY OF LEWIS.—Contains a population by the last census, of about 10,000. There are six Presbyterian and Congregational churches in its bounds—about 230 communicants. Three Pastors—two are supported by the people, and exertions are making for settling a fourth; one on the moderate salary of $170. The Domestic Missionary Society employs one Missionary —Rev Mr. Wilcox.

Leyden.—Population, 1812. Church 43 members; males, 12:—have a meeting-house and a Pastor:—Congregation varies, from 150 to 200. There is a small branch in connexion with this church on the head waters of the Mohawk, containing 10 or 12 members. There is also in this place a baptist church, at present more numerous. There has been of late some religious excitement among that denomination—Some Methodists are in this town. An Auxiliary Society is formed here—Rev. Ruel Kimball, Sec.

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Martinsburg.—Population 1497.—Church 50; males, 17—Religion in a low state—Congregation on the Sabbath varies from 200 to 300: about the same number of open and close communion Baptists; some Methodists. There is a minister settled over this people and Lowville Village. An Auxiliary has been formed in this place, but no returns have as yet been made.

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Denmark.—Population 1745—Church 50 —meet in two places 5 miles distant.—At the village of Copenhagen there is a meeting-house in connexion with the Baptists.—The cause of Zion has suffered severely here from the too hasty settlement of a man, who proved to be a vile imposter.

At present not one half of the former accustomed sum can be raised to support the Gospel. In both places they raise $300. The United Domestic Missionary Society assist them with $100. The Baptist have a church here, and preaching. There are also some Methodists, many Universalists, and those who belong to no religious denomination.

Auxiliary—have forwarded to the Treas. $20 25, the year past.

Denmark Female Auxiliary—Zelinda Hulbert, Sec.

Copenhagen Female Auxiliary—Betsey Allen, Sec. (*To be continued.*)

SCRIPTURE ILLUSTRATIONS.

Proverbs xxv. 20. "*As vinegar up on nitre, so is he that singeth songs to a heavy heart.*"

Cruden remarks, "As vinegar being thrown upon nitre, is a thing improper, for it renders it less useful, and not so effectual to take out spots or blemishes; so he that singeth songs to a heavy heart, does that which is unseasonable and offensive, for his grief is thereby rather increased than diminished." If your readers will consult Poole, and other commentators, they will will find this and a variety of other equally strained and unsatisfactory solutions. The hypothesis of the nitre being rendered less proper for taking out spots seems to have been a favourite conjecture, and may be traced from commentator to commentator, each borrowing it from his predecessor, apparently as a very happy idea. The meaning of the passage is, however, perfectly clear, and very expressive, when we remember, that the *nitrum* of the ancients was not what we call nitre, (nitrate of potash,) but natron (carbonate of soda,) which effervesces violently with vinegar. Like an acid on alkali is a merry song to a heavy heart—far from amusing or soothing, it only irritates the mind and aggravates the grief.

The following extract of a letter from Mr. Bird of the Palestine Mission, relates to several incidents detailed in the Evangelists.

NAZARETH, Jan. 13.—Yesterday, after a delightful ride of seven hours, we arrived at this place. To-day we have seen what the people call the dwelling of Mary, where the angel gave her his salutation, and where she spent twenty-two or twenty-three years of her life—the place which Joseph occupied for a workshop—the precipice where the people would have thrown Jesus down, —and a flat rock, where tradition also says that Jesus, both before and after his death, ate with his disciples. We hear what is told us respecting these facts, without much contradiction, but give them such credit as the circumstances allow. Nazareth is situated on the side of a hill, and there appears no place very near, sufficiently precipitous to afford the hope of destroying a man's life by projecting him from it; but in coming this way from Jerusalem, the eye meets the vast plain of Esdrelon, east an west; and at the northen edge rises very abruptly, a high range of mountainous country, called the mountain of Nazareth. This is the brow of the hill, or mountain most probably referred to by the sacred writer. In thrusting him out of the city, they probably followed him down the road towards Samaria and Jerusalem, to the brow of this mountain, where, without leading him at all aside from the common pathway, they could find places in abundance, sufficiently steep, and high and craggy, for their horrid purpose."

MISCELLANEOUS.

FAITH.

Faith takes the soul out of the house of Adam, and carries her into the household of God. It makes the soul forget her father's house, and espouseth her to the king of glory. Faith lives upon the choicest excellency, and on the highest felicity. It is often wrapt up into the third heaven, and there enjoys a repast in inexpressible glory. It walks in the paths of pleasantness; and under all the heat of afliction, shelters itself under the shade of the *tree of life, which is in the paradise of God.*

Revelation.—The necessity of a divine revelation seldom appears more obvious than when the precepts of the gospel are compared with the laws and maxims of the heathen. The latter however, contain for the most part, some indications of having been derived more or less remotely from a divine original.

The following ten chief commadments of the moral code of the Calmuc Tartars, may serve as an example in point:—

1. Revere God, obey the clergy, and fulfil the holy religion. These three blessed powers will preserve the, in all thy ways.
2. Honour thy father and mother as visible divinities.
3. Comfort the sufferer, assist the poor, despise and judge no one.
4. Shun pride as the destruction of the soul.
5. Kill no animals; for know, that in them dwell the souls of the departed sufferers.
6. Shun adultery, theft, and every crime;—not only do no evil, do not even think of it.
7. Shun drunkenness, as the root of wicked things.
8. Swear not, and thus be not subservient to the devil.
9. Repair with thy right hand the sin committed by the left.
10. Endeavour to acqure eternal salvation by virtues practiced in this life."

PULPIT ELOQUENCE.

A learned Bishop being one day in company with the celebrated David Garrick, their conversation turned on the influence of language, of action, of truth, and of representation, on the passions of men. "But how is it," said his lordship, addressing himself to Garrick, "that you who deal in nothing but fiction, can so affect your audiences, as to throw them into tears; an interesting truth, can scarcely produce any effect whatever?" "My Lord replied the actor, "here lies the secret: you deliver your truths, as if they were fictions; but we deliver our fictions as if they were truths."

ON POPULATION.

Supposing the earth to be peopled with one thousand millions of inhabitants, and allowing thirty-three years for a generation, the deaths of each age amount to 30,000,000 —of each day, to 82,000—and of each hour, to 3,446. But as the number of deaths to the number of births is as 10 to 12, there are born yearly, 36,000,000—daily, 98,630 —and hourly, 4,109.

Reckoning only three generations to a century, and supposing the world has existed 5,700 years, (but the modern Jews count the present year, 1823, to be A. M. 5,583,) there have been only 172 generations from the Creation, 125 since the deluge, and 55 since the Christian Era.

Out of every 1,000, there die anually 30; and the number of inhabitants of every city and country is renewed every thirty years.

Of 200 children no more than one dies in the birth; but more than one third part of the births die within two years of age.

The births are more numerous than the deaths, in any given place; and the proportion of the births of male and female are not in a wide proportion, not an uncertain accidental number, but nearly equal. Major Graunt's tables, formed about 150 years ago, stated, for the bills of mortality, 14 males to 13 females, whence he justly inferred, that the Christian religion, prohibiting polygamy is more agreeable to the law of nature than Mahomedanism, and all other persuasions that allow it. The majority of males is a wise dispensation to provide for their dangers and losses by wars, sea voyages, excess of labour, &c.

Bell.

BOOKS,

BLANK BOOKS,

STATIONARY.

THE subscribers have just received an extensive assortment of *BOOKS & STATIONARY*, which they intend selling on the most liberal terms for cash.

BOOKS JUST RECEIVED.

Decision, Profession not Principle, Appendix to the Musica Sacra, Chalmers' Sermons, (new) Gillie's Greece, Brodie on Joints, Dryden's Virgil, Chapman's Therapeutics, Gould's Stenography, Erskine's Evidences of Christianity, Bennett's Letters, Irving's Catechism, 4 vols. Parris' Pharmacologia, last edition, Catalogue of Minerals, found in Vermont and adjacent states, &c. by Professor Hall, Thomas Moore's Works, The Wreath, Methodist Hymns, Edwards on the Affections, Hodgson's Letters, *Armstrong's last edition of* SCOTT'S BIBLE, Milner's Church History, Bradley's Sermons, Flavel on keeping the Heart, Mrs. Savage's Memoirs, Capt. Wilson's Life, and a large variety of books for Sabbath Schools, &c. &c.

STATIONARY.

Lead Pencils, Rogers' patent Penknives, silver Pencil Cases, plated do. Walletts, Pocket Books, bone Folders, ivory do. steel jointed Dividers, brass do. Pocket Inkstands, glass fountain do. wedgewood do. glass do. stone do. Ink Powder, Maynard & Noyes' do. wafer Seals—Cartridge Paper, white Bonnet Boards, India Ink, Red Ink Powder, Crayons, chalk do. boxwood Sand Boxes, Tin do. Dutch Sealing Wax, English Wafers, American do. Pink Saucers, Reeves' Water Colours, (genuine) camel's-hair Pencils, Gunter Scales, 1 foot do. Durable Ink, Visiting Cards, Pith or Rice Paper, Morocco, Embossed and Coloured Paper, Pounce, Gold Paper, Silver do. Wafer Stamps.

PAPER.

Folio Post, Fools Cap, and Letter Paper, of various qualities and prices.

BLANK BOOKS.

Medium Ledgers, Cap. do., Deed and Mortgage Books, Journals, Day-books, Blotters, Letter-books, Cash, do. Memorandums, Registers, Alphabets, Copy-books, Dealers' do., Common Pleas do. &c. &c.; all of which will be sold at N. York prices.

PRINTING & BOOK-BINDING, done as usual. MERRELL & HASTINGS.

MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

DAVID R. DIXON, SETH SEVERANCE,
I. ABELL, WM. WATKINS,
CHESTER HAYDEN, ELIAS BREWSTER,
WM. WILLIAMS, WM. S. FITCH,
OLIVER LEAVETT, *Committee.*

Mexico, April 26th, 1824. 0–tf.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No. 66, Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine. Utica, April 27.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office on the shortest notice.

POETRY & MUSIC.

"Kindled only at the skies."

From the London Literary Gazette.

TO A BUTTERFLY RESTING ON A SKULL.

Creature of air and light,
Emblem of that which may not fade or die!
Wilt thou not speed thy flight
To chase the south wind through the sunny sky?
What lures thee thus to stay
With Silence and Decay,
Fix'd on the wreck of dull Mortality?

The thoughts once chamber'd there
Have gather'd up their treasures, and are gone!
Will the dust tell us where,
They that have burst the prison-house are flown?
Rise, nursling of the Day,
If thou wouldst trace their way!
Earth has no voice to make the secret known.

Who seeks the vanish'd bird
By the forsaken nest and broken shell!
Far thence he sings unheard,
Yet free and joyous midst the woods to dwell!
Thou, of the sunshine born,
Take the bright wings of morn!
Thy hope calls heavenward from yon ruined cell.

CHURCH MUSIC.

While presenting our readers with a rather disconnected series of musical essays, we are glad of the opportunity of occasionally offering to their perusal, such articles as breathe the spirit of the following communication.

To the Editor of the Western Recorder.

SIR,—I have been not a little gratified in finding a column of your paper devoted to that long neglected science—Sacred Music: and I have in particular been forcibly struck with the propriety and truth of your remarks on the duty of *Christians' engaging personally* in the music of the sanctuary. That it is the *duty* of the children of God to sing his praises, must readily be admitted by every one: yet if this duty has not been shamefully neglected, why have our hearts been so often pained to see whole choirs of singers in the church, with scarcely a single professing Christian among them? I have often expostulated with my brethren on this subject, and asked their reasons for delinquency; and have been told, even by those who are middle-aged, that they are "to old to sing in the church;" that they are "*willing* to have this part of the service performed by youth," &c. But, must it not be highly displeasing to the great Master of Assemblies, to see his own peculiar servants stand by, and leave the work to others—to see his own children remain silent, while others, are offering, we have too much reason to fear, but solemn sounds upon thoughtless tongues?

"As for myself, I have often been more delighted in hearing the tremulous breathings of the fathers and mothers in Israel, than I ever could have been by "Harp or Trumpet's solemn sound," when I have reflected, that those feeble notes would soon be exchanged for the sublime anthems of Heaven, where Cherubim and Seraphim unite in the unceasing song of Redeeming love.

It is also the privilege of the Christian to sing the praises of his Redeemer. Passing over all the sweet singers of Israel, with their harps, and trumpets, and instruments of ten strings, all used by the express command of God—who can for a moment look down the lapse of time, to that memorable night, when our Saviour met with his disciples for the purpose of instituting the sacramental supper? On that solemn and interesting occasion, a song of praise was chosen to close the eventful interview. Who in imagination can behold the disciples standing round that table which still bore the fragments of the emblem of their Saviour's broken body, and the cup that contained the symbol of redeeming blood, and listen to their parting hymn, without having his whole soul filled with devotion.

The great apostle of the Gentiles has told us, that the most suitable exercise for the afflicted mind, is prayer; but that the cheerful passions of the soul should be expressed by the singing of "psalms and hymns and spiritual songs."

And now, if it is both a duty and a privilege thus to walk in the footsteps of our Lord and Master, and his apostles, let each of us be determined to *do* his duty, and *enjoy the privilege* of singing the sacred songs of Zion in the sanctuary of his God.—Let us all exert ourselves too, in correcting the improprieties that have so extensively prevailed. For, unless pious and influential men step forward and lend their example, and use their exertions in rescuing this sacred art from the state of degradation into which it has fallen,—unless those engage in cultivation, who are acquainted with the true principles of Church Music, and whose characters in some degree correspond with their employment, we shall in vain expect to see sacred music elevated to that station in Church and society, which its nature demands. S. H.

REMARKS.

Were the Christian community generally to awaken to the importance of this subject, the existing abuses would soon be removed; and most of the excuses that are now rendered for the neglect of an acknowledged duty, would be discovered to be without foundation. As to the persons whose voices have *in reality decayed from age*, we think that our correspondent might have been more explicit. Such voices appear interesting chiefly from association, and therefore ought not to be rendered too audible in a *public assembly* of worshippers: But the truth is, that voices of this description, are far less numerous than is generally supposed. Those persons who continue regularly the practice of singing, usually retain their voices till late in life, while those of any age, who discontinue the practice, soon lose the power of singing; and can never regain it, but by another course of discipline. This fact ought to be more generally known, as a knowledge of it, would deprive many an individual of his only excuse for neglecting the process of cultivation.

A new collection of Sacred Music has been lately published at Boston, by an association of gentlemen belonging to several different religious societies. We have not seen the work—nor, from the representations given, have we the least *desire* to see it. Those who are endeavouring to correct the harmony of the very imperfect specimens of psalmody that are in circulation, may, perhaps, occasionally carry their principles of reform too far for the present state of the art in this country: But this is no reason why the old copies, with their former imperfections, added to a multitude of typographical errors that have been long accumulating, should be again presented to the public for the sake of *mere uniformity*. This is striking at the very root of all musical improvement.

The following communication it seems, was to have been sent to us at an early period; but as good sense is never out of date, we shall not hesitate to recommend it to the perusal of our clerical readers.

For the Western Recorder.

Philadelphia, May, 1824.

MY DEAR SIR,—In giving you some account of the present General Assembly, it is not to be expected that I should write a detailed history of the several matters and cases which came into discussion. These will, in a short time, appear in the printed minutes of that body. I shall, perhaps, better meet your views, by offering some remarks on the character of the Assembly—on the manner in which business has been conducted, and on the degree of importance which ought to be attached to this high judicatory. There is at this time a pretty large representation of the churches;—some are from the most distant states in the Union. The New-England churches have several representatives, and the Reformed Dutch church, is also represented.

It is pleasant to witness such an assembly, and a large portion of them learned men, from opposite and distant sections of the continent, with diverse local habits and sentiments—from churches, where different modes and forms of worship are used, acting together with harmony and fraternal affection; and in a great measure laying aside sectarian views, while consulting for the general good of the Redeemer's kingdom.—On some questions, there has been indeed a considerable diversity of sentiment, and in some instances an undue warmth of discussion: yet, I could seldom perceive that this was occasioned by any local or party prejudice, but rather from that infinite variety of aspect with which the same subject often presents itself to such a number of independent minds. A degree of discord is no doubt always occasioned in this assembly, by the principle of its constitution: for it is every year composed of new members; a large proportion of whom were never before brought into contact. Under such circumstances, it requires a little time before they can fully understand one another, with regard to the mode of doing business. The Assembly on this occasion, felt sensibly the inconvenience of long speeches and tedious discussion. It will perhaps, always be the case:—A portion of such a body will of course be unfriendly to discussion; and consider time lost which is thus spent, whilst others will feel it to be their duty to express their sentiments fully, and if possible to persuade their fellow members to embrace the same opinions. We were unfortunate in taking up, at an early period of our session, an appeal of a very complicated and perplexing nature; and it is thought that this business would have been more speedily terminated, if the members had previously become acquainted with one another by the discussion of simple cases. Yet, it was very evident, that the difficulty of this case called forth many prayers, both in public and private, for divine direction. The business was finally terminated by an almost unanimous vote, and very much to the satisfaction of many who had taken opposite sides on the debate. We have but a small proportion of the more experienced class of members, which want, in such a body as this, is found to be a great inconvenience. But, to counterbalance this evil, our Moderator has, perhaps, as much experience in this kind of business, as any other clergyman in the church. Amongst our members, there is a wonderful variety. Some are aged men, to whose hoary hairs we are obliged sometimes, to sacrifice the decorum of the house, and our own time and patience. Some young men are in the habit of speaking before they have examined the subject, or digested what they are going to say. The consequence is, that they are in some instances misunderstood, and feel themselves impelled frequently afterwards to rise, in order to explain their meaning, which is, perhaps, sometimes what they had not before thought of. Others, have prepared long speeches and although the whole ground they have taken may have been occupied by others before their turn comes, they dislike to lose the opportunity of delivering a good speech, and therefore try the patience of the house, while they enjoy their privilege. But I would not be too severe in these remarks, for I believe that the members *generally, who did speak*, spoke in their proper places what they had well digested, and what a just view of the subject seemed to require.

There was one remark I could not but make, which will perhaps a little surprise you. Amongst the members, there are a considerable number who have been students at the seminaries of Princeton and Andover: yet, I think that no one of these has tried the patience of the house, with long and irksome speeches. These have been made by some younger, and some older members, who have studied Theology in private. From this fact, I draw an inference favourable to Theological Seminaries; as they seem to teach young men humility, and to lower the extravagant ideas they are apt to entertain of their own consequence. Perhaps they also teach common sense, and enable young men to express their ideas in few words.

The business of the Assembly was greatly expedited by the appointment of committees not only to prepare subjects in the first instance, in order to be proposed to the Assembly; but when the subjects were under discussion, to prepare minutes which should express the mind of the Assembly, fully and clearly. Sometimes it is not proper that a question should be decided solely, either in the affirmative or negative: but some division is to be made, and some distinctions are to be observed; and in almost every case, it is highly important that the reasons of the decision should be amply stated. Notwithstanding the trials of our patience which I have mentioned, and the continuance of our session for more than two weeks, I believe that every member was more thoroughly convinced of the importance of the existence and operations of this high judicatory, not only in preserving harmony and unity amongst christians, but in asserting the rights of private christians, and promoting the peace of the churches. In several of the appeals and complaints which were brought up on this occasion, it was apparent that there had been gross irregularities in the proceedings of the lower judicatories, that had been productive of mischief. In one important question of principle, the opinion of the Assembly was solicited by a number of members of a church in Baltimore. The question had been occasioned by the fact, that some ministers had publicly expressed their renunciation of all creeds and confessions, as expressing the united belief of christians with regard to scripture doctrine.—The Assembly were not altogether unanimous in the mode of treating the question, but I was gratified to observe in the course of the discussion, the unanimous expression of attachment to the form of scripture doctrine contained in our excellent confession of faith, and the necessity of such forms for the purpose of preserving the purity of the church.

STATISTICS.

We have received an interesting manuscript from one of the agents of the Domestic Missionary Society, which will furnish a series of important articles under this head. At the present time we have room only for the following:

RESULT OF OBSERVATIONS MADE ON THE STATE OF RELIGION IN THE COUNTIES AND TOWNS OF THE WESTERN DISTRICT; CHIEFLY IN RELATION TO THE CHURCHES IN THE PRESBYTERIAN AND CONGREGATIONAL CONNEXION.

COUNTY OF LEWIS.—Contains a population by the last census, of about 10,000. There are six Presbyterian and Congregational churches in its bounds—about 230 communicants. Three Pastors—two are supported by the people, and exertions are making for settling a fourth; one on the moderate salary of $170. The Domestic Missionary Society employs one Missionary—Rev Mr. Wilcox.

Leyden.—Population, 1812. Church 43 members; males, 12:—have a meeting-house and a Pastor:—Congregation varies, from 150 to 200. There is a small branch in connexion with this church on the head waters of the Mohawk, containing 10 or 12 members. There is also in this place a baptist church, at present more numerous. There has been of late some religious excitement among that denomination—Some Methodists are in this town. An Auxiliary Society is formed here—Rev. Ruel Kimball, Sec.

Turin.—Population 1812. Church 20; males seven—much scattered. The prospect of building up this church is very faint; they seldom hold meetings on the Sabbath. For the want of discipline and the stated ordinances of the gospel, this church has been diminishing for years. What once might be considered a respectable congregation, do not assemble at all, only as they occasionally go to other denominations or neighbouring societies. Looking on the ruins of a church—comparing its present with its former state, how reasonable is the supposition that, had some such institution as the Domestic Missionary Society existed to afford a little timely aid, this church might now have been large and flourishing, and been assisting in watering other churches. In its history we may also learn what would shortly be the situation of other feeble churches if not assisted. And if the feeble are suffered to become extinct, the stronger also will have no barrier. Their situation will be made to resemble that of the seven churches of Asia. The Episcopalians have a small society, a meeting-house, and a preacher, who labours here, and in the vicinity. There are some Methodists, and a few Baptists. But most of the people belong to no religious denomination.

Martinsburg.—Population 1497.—Church 50; males, 17—Religion in a low state—Congregation on the Sabbath varies from 200 to 300: about the same number of open and close communion Baptists; some Methodists. There is a minister settled over this people and Lowville Village. An Auxiliary has been formed in this place, but no returns have as yet been made.

Lowville Village.—Church 24, males 2: Meet in the Academy, and are supplied one half of the time. There is a large Methodist Society here; also one of open communion Baptists.

There is a Female Auxiliary Society formed here—E. E. Kimbal, Pres. E. Miller Treas. Abigail Wells, Sec.

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SCRIPTURE ILLUSTRATIONS.

Proverbs xxv. 20. "*As vinegar up on nitre, so is he that singeth songs to a heavy heart.*"

Cruden remarks, "As vinegar being thrown upon nitre, is a thing improper, for it renders it less useful, and not so effectual to take out spots or blemishes; so he that singeth songs to a heavy heart, does that which is unseasonable and offensive, for his grief is thereby rather increased than diminished." If your readers will consult Poole, and other commentators, they will will find this and a variety of other equally strained and unsatisfactory solutions. The hypothesis of the nitre being rendered less proper for taking out spots seems to have been a favourite conjecture, and may be traced from commentator to commentator, each borrowing it from his predecessor, apparently as a very happy idea. The meaning of the passage is, however, perfectly clear, and very expressive, when we remember, that the *nitrum* of the ancients was not what we call nitre, (nitrate of potash,) but natron (carbonate of soda,) which effervesces violently with vinegar. Like an acid on alkali is a merry song to a heavy heart—far from amusing or soothing, it only irritates the mind and aggravates the grief.

The following extract of a letter from Mr. Bird of the Palestine Mission, relates to several incidents detailed in the Evangelists.

NAZARETH, Jan. 13.—Yesterday, after a delightful ride of seven hours, we arrived at this place. To-day we have seen what the people call the dwelling of Mary, where the angel gave her his salutation, and where she spent twenty-two or twenty-three years of her life—the place which Joseph occupied for a workshop—the precipice where the people would have thrown Jesus down,—and a flat rock, where tradition also says that Jesus, both before and after his death, ate with his disciples. We hear what is told us respecting these facts, without much contradiction, but give them such credit as the circumstances allow. Nazareth is situated on the side of a hill, and there appears no place very near, sufficiently precipitous to afford the hope of destroying a man's life by projecting him from it; but in coming this way from Jerusalem, the eye meets the vast plain of Esdrelon, east an west; and at the northen edge rises very abruptly, a high range of mountainous country, called the mountain of Nazareth. This is the brow of the hill, or mountain most probably referred to by the sacred writer. In thrusting him out of the city, they probably followed him down the road towards Samaria and Jerusalem, to the brow of this mountain, where, without leading him at all aside from the common pathway, they could find places in abundance, sufficiently steep, and high and craggy, for their horrid purpose."

MISCELLANEOUS.

FAITH.

Faith takes the soul out of the house of Adam, and carries her into the household of God. It makes the soul forget her father's house, and espouseth her to the king of glory. Faith lives upon the choicest excellency, and on the highest felicity. It is often wrapt up into the third heaven, and there enjoys a repast in inexpressible glory. It walks in the paths of pleasantness; and under all the heat of afliction, shelters itself under the shade of the *tree of life, which is in the paradise of God.*

Revelation.—The necessity of a divine revelation seldom appears more obvious than when the precepts of the gospel are compared with the laws and maxims of the heathen. The latter however, contain for the most part, some indications of having been derived more or less remotely from a divine original.

The following ten chief commadments of the moral code of the Calmuc Tartars, may serve as an example in point:—

1. Revere God, obey the clergy, and fulfil the holy religion. These three blessed powers will preserve the, in all thy ways.
2. Honour thy father and mother as visible divinities.
3. Comfort the sufferer, assist the poor, despise and judge no one.
4. Shun pride as the destruction of the soul.
5. Kill no animals; for know, that in them dwell the souls of the departed sufferers.
6. Shun adultery, theft, and every crime;—not only do no evil, do not even think of it.
7. Shun drunkenness, as the root of wicked things.
8. Swear not, and thus be not subservient to the devil.
9. Repair with thy right hand the sin committed by the left.
10. Endeavour to acquire eternal salvation by virtues practiced in this life."

PULPIT ELOQUENCE.

A learned Bishop being one day in company with the celebrated David Garrick, their conversation turned on the influence of language, of action, of truth, and of representation, on the passions of men. "But how is it," said his lordship, addressing himself to Garrick, "that you who deal in nothing but fiction, can so affect your audiences, as to throw them into tears; an interesting truth, can scarcely produce any effect whatever?" "My Lord replied the actor, "here lies the secret: you deliver your truths, as if they were fictions; but we deliver our fictions as if they were truths."

ON POPULATION.

Supposing the earth to be peopled with one thousand millions of inhabitants, and allowing thirty-three years for a generation, the deaths of each age amount to 30,000,000—of each day, to 82,000—and of each hour, to 3,446. But as the number of deaths to the number of births is as 10 to 12, there are born yearly, 36,000,000—daily, 98,630—and hourly, 4,109.

Reckoning only three generations to a century, and supposing the world has existed 5,700 years, (but the modern Jews count the present year, 1823, to be A. M. 5,583,) there have been only 172 generations from the Creation, 125 since the deluge, and 55 since the Christian Era.

Out of every 1,000, there die anually 30; and the number of inhabitants of every city and country is renewed every thirty years.

Of 200 children no more than one dies in the birth; but more than one third part of the births die within two years of age.

The births are more numerous than the deaths, in any given place; and the proportion of the births of male and female are not in a wide proportion, not an uncertain accidental number, but nearly equal. Major Graunt's tables, formed about 150 years ago, stated, for the bills of mortality, 14 males to 13 females, whence he justly inferred, that the Christian religion, prohibiting polygamy is more agreeable to the law of nature than Mahomedanism, and all other persuasions that allow it. The majority of males is a wise dispensation to provide for their dangers and losses by wars, sea voyages, excess of labour, &c.

Bell.

BOOKS,

BLANK BOOKS,

STATIONARY.

THE subscribers have just received an extensive assortment of *BOOKS & STATIONARY*, which they intend selling on the most liberal terms for cash.

BOOKS JUST RECEIVED.

Decision, Profession not Principle, Appendix to the Musica Sacra, Chalmers' Sermons, (new) Gillie's Greece, Brodie on Joints, Dryden's Virgil, Chapman's Therapeutics, Gould's Stenography, Erskine's Evidences of Christianity, Bennett's Letters, Irving's Catechism, 4 vols. Parris' Pharmacologia, last edition, Catalogue of Minerals, found in Vermont and adjacent states, &c. by Professor Hall, Thomas Moore's Works, The Wreath, Methodist Hymns, Edwards on the Affections, Hodgson's Letters, *Armstrong's last edition of* SCOTT'S BIBLE, Milner's Church History, Bradley's Sermons, Flavel on keeping the Heart, Mrs. Savage's Memoirs, Capt. Wilson's Life, and a large variety of books for Sabbath Schools, &c. &c.

STATIONARY.

Lead Pencils, Rogers' patent Penknives, silver Pencil Cases, plated do. Walletts, Pocket Books, bone Folders, ivory do. steel jointed Dividers, brass do. Pocket Inkstands, glass fountain do. wedgewood do. glass do. stone do. Ink Powder, Maynard & Noyes' do. wafer Seals—Cartridge Paper, white Bonnet Boards, India Ink, Red Ink Powder, Crayons, chalk do. boxwood Sand Boxes, Tin do. Dutch Sealing Wax, English Wafers, American do. Pink Saucers, Reeves' Water Colours, (genuine) camel's-hair Pencils, Gunter Scales, 1 foot do. Durable Ink, Visiting Cards, Pith or Rice Paper, Morocco, Embossed and Coloured Paper, Pounce, Gold Paper, Silver do. Wafer Stamps.

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PRINTING & BOOK-BINDING, done as usual. MERRELL & HASTINGS.

MEXICO ACADEMY.

THE Subscribers having been appointed a Committee to establish and superintend a School of the above description, hereby give notice that they have employed *M. W. Southworth* of Hamilton College, as principal instructor. The school was opened on the 15th of April instant, in the large and commodious brick Academy, in the town of Mexico, west of Wm. S. Fitch's store. Mr. Southworth is known to the public as a young man of talents, of literary attainments, and of unblemished moral character, and is recommended by President Davis as an approved and experienced teacher. He will instruct in the several branches of Literature usually taught in our Academies. As, in the present state of society, the importance of an education is admitted by all, the Committee deem it unnecessary to say any thing here, in favour of an institution of this character. By a faithful discharge of their duties, they flatter themselves that they shall be able to give satisfaction to the parents and guardians of all such youth as may be placed under their care.

Tuition—For Latin & Greek, $4,00 per qr.
For English studies, 3,00 per qr.

Books and Stationary will be furnished at the usual prices.

Good board may be had for $1 per week.

DAVID R. DIXON, SETH SEVERANCE,
I. ABELL, WM. WATKINS,
CHESTER HAYDEN, ELIAS BREWSTER,
WM. WILLIAMS, WM. S. FITCH,
OLIVER LEAVETT, *Committee.*

Mexico, April 26th, 1824. 0-tf.

PHYSIC & SURGERY.

DOCT. I. N. MEACHAM, has taken into partnership JONATHAN DAY, M. D.—Doct. Day brings ample testimonials of character and qualifications:—Reference to D. W. Childs, E. Bacon, and J. E. Hinman, Esqrs. Mr. W. Clark, Dr. Hitchcock and Mr. A. Kasson.

Their Office is No. 36, Genesee St. next door to the Post-Office, where they will be happy to attend all calls in their profession, and are always willing to give the public the *best* evidence of their qualifications (viz.) *Successful Practice.*

Utica, April 8, 1824. tf.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.

(*Store No. 66, Genesee-Street.*)

EDWARD VERNON.

Utica, 20th Jan. 1824. 2—tf.

SUBSCRIPTIONS are taken at this Office for the Christian Herald and Seaman's Magazine. Utica, April 27.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

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